

IS A CHRISTIAN WORLD POSSIBLE?

"true stories" of men and women — some of them recent graduates — who are sharing in the supreme adventure of our time

By A. R. ELLIOTT

THE Christian dares to stand in the midst of the modern world and pray "Thy Kingdom Come." Notwithstanding a realism which recognizes the subtler spiritual signs as well as the grosser evidences of social disintegration all about, he has the audacity to proclaim a faith in a new order of love and justice. Ineffective as the Christian sometimes is, hypocritical as he often becomes, unenlightened as he can be in rank, file and leadership, nevertheless it is precisely this Christian faith which gives fertility in surprising measure to life that is satisfying and leadership that is creative. Alongside all the blunders and ethical blindness of which the Christian Church has been guilty throughout history, this counter-fact stands out: the great insights and the great movements that have exalted and freed the human spirit have found their inspiration to an amazing degree in the stream of life centering its loyalty in Jesus Christ. If this were not intended to be an utterly objective description of how this fact is being demonstrated in the lives of men and women today, it would be profitable to examine what it is in the Christian view of life that makes this true. We must pause long enough however to indicate partial answers. It is simply this: the Christian believes that truth about the universe and about man is most adequately expressed in Jesus' experience of God. This is truth, not religious truth nor spiritual truth, not some kind of super-rational or supernatural truth, but Truth itself. As Studdert-Kennedy put it, "Jesus grasped life by the right end." This simple view of life gives the Christian, in the welter of conflicting social forces, poise and perspective born of confidence in the ultimate character and dependability of God. Moreover the Christian is convinced of the responsiveness of the life about him to the principle of love and sacrifice, the effectiveness and truth of which Jesus demonstrated in his own life and death. Of this the Sermon on the Mount is simply an amplification, a sort of laboratory manual on how men will act toward one another when they catch the real truth about the life they may live as children of a Father God. This sort of life is revolutionary the moment one begins to take a genuinely experimental attitude toward it. It is in fact inevitable that men and women who have caught such a gleam of reality should find themselves doing things out of the ordinary, things "strange" according to the standards of their time, things profoundly radical in their social consequences.

One does not wish to claim perfection for those who today are carrying forward this tradition, nor to propose canonization for them. They are not saints. In-

deed, they are quite ordinary people who are hard at some interesting job and who would be distinctly surprised if not greatly shocked to find that any particular significance was being attached to what they are doing. They are typical of thousands of others in every corner of the world and—significant for the graduates and undergraduates of 1934—they are typical of thousands of similar opportunities for life-service in the years immediately ahead. Not catalogued in any of the "agencies," these opportunities nevertheless are the kind which students with the urge to build a more Christian world will be seeking, discovering and creating for themselves. These are the opportunities that lie across the "frontiers" of our generation.

TAKE Jimmie Yen as an illustration. Born into a family of the old Chinese literati, all the traditions of his life were against his doing manual labor or having direct contact with the laboring classes. Yet today Y. C. James Yen is directing the Mass Education Movement of China. Not only has he perfected a simplified alphabet, established classes, published newspapers, books and pamphlets for the education of the coolie and "lower" classes (this 80% of the population were automatically cut off from education since for centuries the literary medium of China had been the classical language, proficiency in which required practically a lifetime of study) but he and his associates are working on improved methods of agriculture, on better breeds of hogs, on more productive strains of chickens, on better water-wheels and other simple machinery. With nearly two hundred colleagues Yen has begun the Ting Hsien community in which for the first time Chinese educated men and women have gone to live and work with the country people. Something new in the life of China is being created in the very midst of the revolution now going on in politics, economics and culture. Why? Because somewhere in mission schools, in contacts at Yale or at Northfield, in the experience in Christian service among Chinese coolies in France, an average student was captured by a vision of his part in creating a more Christian world.

OR TAKE Muriel Lester. It was a mistake perhaps for the train which brought her and her pious Baptist father to London to pass through Bow, London's most dirty, disreputable, verminous slum. For that was precisely where she felt she as a Christian must devote her life. Now for thirty years she has been at work building up in Kingsley Hall (Gandhi



◆
Andy Roy
(in anti-sun
hat) at a
Shanghai
student
conference
◆

stayed there, you recall) and out from it a new kind of society, one which within the old order establishes a demonstration center of the Kingdom of God. In voluntary and joyous poverty Muriel Lester and her friends are attempting "to put the will of God into operation."

OR KAGAWA—who writes of his own life, "I determined to live a life as simple as that of the lilies of the field, trusting God to the uttermost. Then I went to the slums of Kobe; that was twenty-four years ago. When I recall his most wonderful ways, how he has led me through many dangers and crises all these years and enabled me to help others who have been in troubles more than I could do in my own power, I cannot but believe that God is not dead but is living." One might write volumes about the peasants' unions, the village coöperatives, the political campaigns, the public health work, the Kingdom of God Movement which through the years Kagawa has initiated and led or of the sixty or more books he has written. Or similar volumes could be written on the utter simplicity of the man, reacting apparently in unrestrained love to men and women in need, whatever their condition. Ravaged by tuberculosis, afflicted with trachoma contracted by sharing his bed with a vagrant, Kagawa has brought something new into the life of the world.

KAGAWA, Lester and Yen are working primarily among people of their own race. Albert Schweitzer has chosen to dispatch his obligation in another continent and with a people of another race. There was every reason for his staying in Europe; he was an established authority in New Testament scholarship and in the music of Bach. Moreover he was a great organist, received with equal enthusiasm (he was an Alsatian) in Berlin and Paris. His future was assured, his influence established. His books on Bach, on Paul and Jesus already had opened the doors of the world to him. Yet at thirty he resigned his professorship, studied medicine, sailed for Africa. With a dummy keyboard on which to keep up his skill as an organist (later supplanted by a vermine-proof metal encased piano) and with his books and manuscripts on theology, Albert Schweitzer "lost himself" in a service

that apparently was absolutely without logic. But from that tiny hospital in the forests of Africa emerges something new and creative not only for the black men, women and children of Lambarene but for the world of men and women and children everywhere who lack just what Schweitzer has found.

ANYONE who has the opportunity to go about among the recent alumni of our Student Christian Movement must be impressed by two facts: the way in which much of the Christian idealism of student days vanishes under the pressure of our industrial system and the way in which here and there we may see men and women who are finding ways to retain, enrich and express their Christian idealism in the very midst of alien or opposing influences. For example, there is Jim Dombrowski who, on his graduation from theological seminary, chose to go into the mountains of Tennessee to start a folk-school for a new kind of education for a new kind of society. There is Frances Perry, who among all the things her education and social position made possible for her, chose to live "down on Fourth Street" in the heart of the Passaic mill section. There in her little apartment she is trying through the innumerable devices of personal friendship to discover a way of more abundant living for herself and for the families of her friends. "It is the tension," she writes, "one must forever strive to maintain—endless seeking for the eternities of God and endless effort toward the building of social, political, and economic forms which will make some sort of justice possible."

OR, ONE might think of Lyman and Helen Hoover or Andy and Margaret Roy, typical of literally thousands of others in what we sometimes call the missionary movement, who in China are helping create the living "cells" which will have the vitality to unite themselves into a new Christian world society. None of these *had* to go to China. The reasons all urged their staying here. Their classmates at Washington and Lee, Vassar, Yale and Denver probably thought it quite unnecessary if not positively foolish for them to choose China in preference to Pittsburgh or Indianapolis or Chicago. But for them it was a decision utterly natural, logical, and in a sense inevitable. How significant their decision actually was may be hinted by recalling the fact that when Luther Tucker and Brewster Bingham were in China they found *already there* kindred spirits among Chinese students who dared to go with them to Japan on a mission of friendly reconciliation.

BUT what of Luther Tucker and Brewster Bingham? By rights Tucker should be preparing to succeed his father in the management of the varied business interests of his family and Bingham should be going into politics (his father is Senator Hiram Bingham) or into journalism (his brother is editor of *Common Sense*). Instead, each is preparing for full-time Christian service in the ministry. Why? Simply because they see this building up of Christian "cells" as the most alluring, the most permanently valuable and most crucially needed service in the midst of our modern world.

WITHIN the Christian Church itself one could mention scores, like George Stewart, Allan Hunter, Ernest Tittle, Lawrence Wharton, Roswell Barnes, Ted Chaffee, who look upon their mission as something vastly more than the holding of services. Their influence becomes a veritable oasis amid the lonely frustrations of our modern life, and the church a place of crusading justice and service as well as of prayer.

One finds even in the field of politics those who a few years ago were attending student conferences and leading local Christian Associations. The "clean-up" of Cincinnati's entrenched and vicious political ring was led by Charles P. Taft II who in the days of Bishop Dallas' leadership at the Taft School attended the Northfield Conference and later kept in friendly contact with the Christian Association at Yale. In New York City Paul Blanshard, formerly president of the Christian Association at the University of Michigan and crusader in the intervening years for the Socialist Party, is now the Mayor's chief agent for investigation and reform. In the same municipal government Austin McCormick, one-time officer and secretary of the Bowdoin Christian Association, is Commissioner of Welfare. It was at Northfield, in 1918, that he heard Thomas Mott Osborne, great prophet of a reformed penal administration; later he became associated with Osborne. And Norman Thomas, Sherwood Eddy, Paul Porter, Francis Henson, Howard Kester, Chester Williams, Arnold Johnson, Ted Shultz, Kirby Page, Stanley High, Francis Sayre and hundreds of others in places prominent and remote are living out in circles of widening influence the early ideals of a more Christian world formed in days of association in college in the Student Christian Movement.

One could go on and in justice to the facts should do so. But within present space limitations we must rest our case. In spite of obstacles a Christian world is possible; men and women who see the Kingdom of God through and beyond the baffling contradictions of the present are its creators. "The laborers are few" but they are at the task. To have a part as coöperators with God in this process of creation is the supreme adventure of our time.

CAN RELIGION CHANGE LIFE?

(From page 4.)

will be presented in the new Mexican Congress to modify Article 3 of the Constitution. It is proposed so to apply the inner logic of the totalitarian state as to make the school an instrument for teaching both the particular world views which its members hold. In the draft project, it is clearly stated that it shall be the function of all schools, public and private, to combat religious prejudice and dogmatisms.

The Response of Life Itself

Yet there, facing me in that Peruvian Y. M. C. A., was a man earnestly asking whether after all religion could change life. This leads me to say that my friend's question is a symbol of a new and serious reli-

◆
**Lyman
Hoover
(left) and
Brewster
Bingham
(center)**
◆



gious trend that is going on in the lives of a great number of Latin American people at the present time. I could give many examples of the reality of a new religious quest, of the many forms it has taken, of the opportunities which it presents, of the responsibilities which it lays upon every Christian man or woman who has any relationship whatever with Latin America or with Americans, to do everything in his or her power to show that in very truth the Christian religion does change life. But what I want to do here is to give the response of life itself, of changed lives, and of changed conditions, to this question.

I begin with the young man who once told me that he couldn't say "God" because the name actually nauseated him. That young man is today in the late thirties. He is the most brilliant and best known figure of his generation in contemporary Latin America. A few years ago he was a candidate for the presidency of the republic and, should events follow a constitutional course in Peru, he will undoubtedly be the next president of this republic. His name is Haya de la Torre. Soon after the conversation I mentioned, this Peruvian friend began to see new light upon religion. When in 1929 I visited him in his apartment in the Berlin suburb of Charlottenburg, where he was living in forced exile from his country, one of the first things he did was to show me a Bible, all marked at those places where religion and life come together. He told me at that time a very interesting and significant story. He was once a guest at a banquet in Mexico, at which the representative from Soviet Russia was also present. Said the Russian, "The form of government in my country is, I believe, the ideal form for yours. I see only one difficulty in the way of your achieving our social ideal. You must eliminate religion, all trace of your innate mysticism, from the life of your people." When it became Haya de la Torre's turn to speak, he looked the Russian squarely in the eye, and said, "How dare you, a foreigner, ask us to eliminate from the life of our people that which many of us, be it known to you, propose to integrate into the coming social revolution in Latin America?"

There is nothing more striking in the social life of Latin America today than the contrast which exists be-

tween the group of intellectual leaders in Mexico who at present rule the destinies of that country, and the group of intellectual leaders in Peru who have formed a new political party, which, according to students of political movements, represents something unique in the history of Latin American politics. Curiously enough the Peruvian group, led by Haya de la Torre, is Marxist, more authentically Marxist than the Mexican group, and yet its members have a place for religion. They are not materialistic Marxists. They would be able to say what a young Spanish radical said some time ago: "I have Karl Marx in my head and Jesus Christ in my heart." There is no truer example of what a true religious outlook can mean for life than is visualized in the life of Haya de la Torre. He has no illusions about the human problem. He knows that no mere distribution of wealth or of land will solve it. Legislation cannot do it. Man himself, whether he be cultured man or indigenous man, is the real problem. Man must be changed. You must go beyond ordinary man as we know him.

I read recently a most interesting and significant pamphlet, written by one of Peru's brilliant intellectuals of the new generation, a member of the party of Haya de la Torre, the Apra party, as it is called. The full name of this party is "The Popular Revolutionary Alliance of America." The title of the pamphlet in question is *The Apra Party and Religion*. It is pointed out that the Apra party is appreciative of the values inherent in religion, but as a party it will be neutral towards all religion as such. The significant thing is that at the close, in a section entitled "Anti-Rodó," the author takes issue with the traditional esthetic philosophy of the continent. In a moving last paragraph he says that the passion engendered in his life by the devotion to his party, a devotion which led him into exile, saved him from being a sterile bookworm. He had got a faith and that faith was showing itself in a passion for change, but change of such a kind that religion could be regarded as an ally and a potent force in its production.

Let me conclude with just two concrete cases in which religion has produced social change—in attitudes and in life conditions. I think of a veteran Canadian missionary, a Dr. Sadleir, whom the Araucanian Fed-

eration, a federation made up of descendants of that most famous Indian tribe in Chile, have honored by making their honorary president. In his person the foreign word has become indigenous flesh in that people's life. During long years Sadleir championed the Araucanian cause. He dared the vengeance of great landowners and of government officials in standing up for the rights of Indians. He became one of themselves. His courage won. A new day came and with it new rights for the Araucanians. Sadleir had incarnated Christ before his Indian friends, and they have incorporated him and all he has represented as a living, creative value into their own life.

Another testimony. Less than a year ago, a monument was unveiled in an interior town in Brazil. It was a monument to an American, unveiled in the public square of the city. Dr. Gammon had been a missionary of the Southern Presbyterian Mission. For long years he had developed an agricultural institution in the state of Minas, with a profound effect on the people of the state. When the local town council heard that the faculty of Lavras College proposed to erect a monument to him on the college campus, they said, "No, Dr. Gammon belonged to us. We want the honor of having his monument stand in the center of our principal plaza." The monument was erected. The day of the unveiling came. Throughout the state at this time a great political conflict was raging. Representatives of both parties came to the ceremony at the monument. They had nothing in common but their devotion to that man whose effigy they were about to see; but that was sufficient. Many of them had been his pupils. The memory of that fact and the words spoken in praise of that Christian teacher made them feel in their hearts of hearts that loyalty to him and to his memory which made their feud impossible. At the foot of the monument they became reconciled, at a time of political tension when popular opinion held it inevitable that blood would flow.

Can religion change life? True Christianity can. Any religion that is not changing life in South America or in North America, that is not producing Christlike types and communities in which the spirit of Christ is regnant, is not the religion of Christ, and if it is not, it too must be changed.



Columbia University
in the City of New York

OFFICE OF THE CHAPLAIN

26
July 28

May 1st, 1934

Mr. Kirby S. Page
347 Madison Avenue
New York City

My dear Mr. Page:

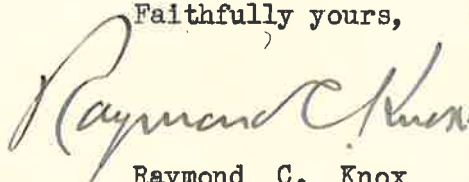
I am delighted to see from the Union Seminary
Announcement that you are to take part in a course
at Union from July 23rd to August 3rd.

We have a daily Service in St. Paul's Chapel during
the Summer Session at eight o'clock in the morning,
the Service lasting twenty minutes and the time
allowed for the address eight minutes.

Will you not kindly deliver the address at this Ser-
vice on Thursday, July 26th? The Service is well
attended by students of the Summer Session and I
shall greatly appreciate having an address from you.

Hoping to have your acceptance, I am

Faithfully yours,



Raymond C. Knox
Chaplain

K m

May 1, 1934.

Dear Pat:

Thanks for your letter. We are glad indeed to have the book review which we will use in our next issue.

Congratulations indeed upon the arrival of Clement Biddle Malin. We are most eager to get a glimpse of him. It is good to hear that both he and Caroline are doing splendidly, and of course Bobby would be delightful.

I wish I had a chance to talk with you personally about our family problem. Alma's health is extremely frail and the New York climate is far from ideal. My Mother is now with us and she finds living in New York nothing less than torment. I have just had a long letter from the headmaster of the school in Arizona and he raises a question as to whether it is wise to have Kirby Jr. enter the University of Arizona in September as had been planned. He thinks it is extremely doubtful whether the boy could be kept going by himself. Thus there are three convincing reasons why we should consider seriously moving to Southern California. It would be ideal for Mother and Alma and the boy. There are two difficulties, of course. One is that we have had our hearts set upon Mary being in Swarthmore and the second is the necessity of my spending a considerable amount of time in New York if I am to continue my responsibilities with The World Tomorrow.

Nevertheless we are seriously exploring the possibility of moving to some place like Whittier where there is a splendid Quaker college, thirteen miles from Los Angeles. This would be an ideal place for Mother and Alma and there is much to be said for having Mary and Kirby both enter college there. You know that President Mendenhall of Wichita is just taking up his duties as President of Whittier. I have unbounded confidence in him. I could make frequent visits to California, but I would be away from home much of the time. We expect, of course, to have our summer together in North Carolina.

As a friend of the family I wish you would write me frankly how this whole matter strikes you and Carolina. If Alma goes to California, would it be better to have Mary in Swarthmore or would it be preferable to have her in California. In passing it should be emphasized that Mary now has more influence over Kirby than any other person. They are very fond of each other, and there is much to be

Patrick Murphy Malin - 2

said for their being together. We have not made any decision, but are simply exploring the possibility. Do write to me with great frankness.

Affectionately yours,

Kirby Page

Mr. Patrick Murphy Malin,
8-B Whittier Place,
Swarthmore, Penn.

KP/L

Pick of Tonight's Light Entertainment.

9:00—WEAF, Jack Pearl.

Promising another program in which he won't say, "Vas you dere, Sharie."

WEAF, Fred Allen.

Officiating as Mayor of Bedlamville tonight.

WABC, Nino Martini.

Light classics for his tenor voice and popular tunes from the Kostelanetz orchestra.

9:30—WABC, George Burns and Gracie Allen.

Broadcasting from a New York studio again after the long stay in Hollywood.

DANCE MUSIC—WEAF, 11:15-1:00; WOR, 11:30-12:30; WJZ, 12:05-1:00; WABC, 11:20-1:30; WMCA, 6:00-6:30, 10:30-3:00; WHN, 7:30-10:00, 10:30-1:00; WNEW, 10:15-3:00.

For Serious Listeners-In.

8:15—WEVD, Kirby Page, speaker.

Discussing answers 20,370 clergymen made to a questionnaire on war and peace.

8:45—WNYC, Capitol String Quartet.

With a 15-minute chamber music program.

9:30—WJZ, John Charles Thomas.

Tonight's program includes the famous "Homing," by Del Riego.

10:30—WABC, Albert Spalding.

Introducing his youthful protege violinist, Joan Field.

World-Telegram stock market quotations and summaries daily at 12:30 P. M. Closing prices at 3:30 P. M. daily. Saturday 1 P. M. Both on station WMCA. Clifford Bennet announcer.

10:00 A. M.—Food
11:00 A. M.—Nell V
11:15 A. M.—Andre
11:30 A. M.—Art J
11:45 A. M.—Morn
12:00 Noon—Goin
Dixon.

12:15—Studio ore
12:25—Cheer Up
12:30—Joseph P

String Trio.

1:00—Musical

1:15—Advertis

Pearl.

2:00—Dr. Art

2:15—Melody

2:30—The He

3:00—Myrtle

3:15—Bide I

3:30—Mildre

3:45—Sally

4:00—Healt

39

7:30 A. M.—

Sylvia A

7:45 A. M.—

8:00 A. M.—

8:15 A. M.—

8:30 A. M.—

9:00 A. M.—

Steele.

10:00 A. M.—

er.

10:15 A. M.—

Heath

Reise

10:30 A. M.—

10:45 A. M.—

10:50 A. M.—

11:00 A. M.—

11:30 A. M.—

Ke

11:45 A. M.—

12:00 P. M.—

12:15 P. M.—

12:30 P. M.—

(8 emp y)

THE YOKOHAMA POST OFFICE

YOKOHAMA, 2nd May 1934

Mr. J. Howard Covell,
1327, Minamiota-machi,
Y O K O H A M A .

Dear Sir:-

In reply to your letter of April 30th, 1934, I beg to inform you that the book duly arrived at this office, but as it contained articles suspected to be detrimental to the peace and order in this country, it was sent to the Direction General of Posts, Tokio for further examination.

The result of the examination, when received by this office, will be communicated to you, with the delivery of the book, as the case may be.

Yours faithfully,

(S. Murakami)

Sup't. of Foreign Mails.

THE RAND SCHOOL OF SOCIAL SCIENCE
SEVEN EAST FIFTEENTH STREET
ALGONQUIN 4-3094
NEW YORK

281

May 3, 1934.

MAY 4 1934

ANT. _____

Kirby Page
The World Tomorrow
52 Vanderbilt Ave.
New York City.

Dear Comrade,

This morning I received the summary of your questionnaire which you were kind enough to send. This is immense. I am nearly bowled over. The results of the section on war and peace I would have expected. But the section on economic programs and political choices indicates nothing less than a revolution.

My enthusiasm is based, not merely on the fact that nearly six thousand out of the twenty-one thousand chose the Socialist Party, but many of those who voted for other alternatives, "drastically reformed capitalism," "Communism," or "Some other political system," would evidently be in favor of Socialism if they understood what it is. I am taking for granted, of course, that the excerpts from letters published are typical of all those received. The men who wrote these letters, all except a few hopeless conservatives, are evidently thinking of economic reorganization in very practical terms. And you cannot possibly think that their ideas are quite separate from, different from, these of the communities which they serve. You have here representatives of widely distributed groups who are a great power in the fashioning of American life.

And these men are not cutting themselves off from the working class. They are on the side of the labor unions. Perhaps that mean more than anything else in the whole exhibit.

I have just written to Clarence Senior about this questionnaire. I suppose you are the one to decide what use the Socialist Party and the labor movement can make of your results. Perhaps Clarence will write to you about it. If you have made up your mind about the matter, you might write to him.

Fraternaly yours,
Wm E. Bohm
William E. Bohm.

The Roger Williams Clubs

CITY HEADQUARTERS AND OFFICE OF THE ADVISER

10845 LE CONTE AVENUE, LOS ANGELES

TELEPHONES: W.L.A. 31148, OXFORD 2404

LEADERS OF CLUBS

HOWARD RODGERS
UNIVERSITY OF CALIFORNIA AT L. A.
EDITH THOMPSON
CALIFORNIA CHRISTIAN COLLEGE
TED BURLINGAME
LOS ANGELES JUNIOR COLLEGE
PEGGY HENRY
OCCIDENTAL COLLEGE
J. ROY HOLLAND
UNI. OF SOUTHERN CALIFORNIA
GALE SEAMAN
GENERAL ADVISER

May 4, 1934.

Mr. Kirby Page,
347 Madison Avenue,
New York City.

Dear Kirby:

First, a hearty word of congratulations on your service to the nation and world in getting 20,870 clergymen to express themselves in such vital matters. It is an achievement and a service of the first magnitude. I am passing out copies of the report with joy and expectation.

Of course, your close friends, myself included, are sorry that your family is not enjoying full one hundred percent good health but we are rather pleased over the chances of your living out this way for a time. Just to seem a little funny over even a serious matter, Guy Harris and I thought you might write the Better American Federation an inquiry about location. Of course, their suggestions might relate to a place that is pretty hot.

Whittier College is a first rate small college with a great president in Mendenhall. Your children would make no mistake in registering there. Sons and daughters of some of the "best families" are out there. The small city itself is very attractive, also the environs and it is only forty minutes from the heart of Los Angeles.

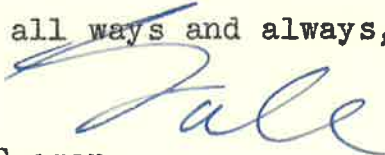
Another college with about six hundred students is Occidental with a Presbyterian background. Remsen Bird is president as you know. This college is about thirty minutes from downtown Los Angeles and is located between Glendale and Pasadena. The Christian spirit dominating both these schools is of a high order. I presume Occidental has a somewhat stronger faculty throughout though much can be said for Whittier, not only as to faculty but as to curriculum organization. I should say Whittier has somewhat the advantage in beauty

of natural surroundings. There is a pretty good community YMCA equipment there which your son would enjoy.

I shall make some inquiries about rental charges furnished and unfurnished. In general a five to seven room house unfurnished would be anywhere from \$35 to \$60, furnished of course would be more.

We are glad you are thinking of coming out. Feel free to write me about any thing or things I can do to assist you. It will be a genuine pleasure. I'll be writing you again.

Yours all ways and always,

A handwritten signature in blue ink, appearing to read "Gale", written over the typed name "Gale Seaman".

GS:M

Gale Seaman.

FRIENDS UNIVERSITY

W. O. MENDENHALL, PRESIDENT
WICHITA, KANSAS

May 4, 1934

Kirby Page
347 Madison Avenue
New York, New York

Dear Friend:

It is indeed a delight to have your letter of May first suggesting the possibility of your son and daughter entering Whittier College next fall. You may be interested to know that the dean of the School of Journalism of Columbia is sending his son out there next fall. His name is Ackerman.

Possibly you are better acquainted with the surroundings of Whittier than I. With the southern climate and vegetation, the location in the hills above the fogs seems to me to be quite ideal. However, I shall not begin the California boosting yet. I hope that we may have such attitudes built on the Whittier campus as will make the sort of place in which you would like to have your children educated.

Yours sincerely,

W O Mendenhall

WOM:VMH

May 4, 1934.

Rev. J. Harry Cotton,
Broad Street Presbyterian Church,
Broad Street at Garfield Ave.,
Columbus, Ohio

My dear Mr. Cotton:

Thanks a lot for your kind letter with
the expense check.

I have seldom spent a day that thrilled
me more than the hours we had at Camp Indianola.
I especially enjoyed the visit with you going into
Columbus.

Cordially yours,

Kirby Page

KP/L

INFORMATION SERVICE

Published Weekly, Except During July and August, by the

DEPARTMENT OF RESEARCH AND EDUCATION
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
105 EAST 22ND STREET, NEW YORK, N. Y.

Price, \$2.00 Per Year

Volume XIII, No. 18

The Federal Council of the Churches of Christ in America is a federation of twenty-six national religious bodies through which they are rendering united service. Articles appearing herein furnish information on current issues and are not to be construed as declarations of official attitudes or policies of the Federal Council of Churches.

Questionnaire on War and Social Problems

The results of the questionnaire to ministers in the United States on international and economic issues sent recently by leaders of the Protestant and Jewish faiths are made public this week. The questionnaire was a project of the *World Tomorrow*, of which Kirby Page is editor. (See *INFORMATION SERVICE*, May 2, 1931, for a summary of the returns of the earlier questionnaire.) The questionnaire was sent to 100,490 Protestant ministers

and Jewish rabbis and 20,870 replies were received. The earlier questionnaire was limited to the war issue; this one included seven questions dealing with economic justice.

The table below shows the percentages of affirmative and negative replies to the several questions. The results of the 1931 questionnaire are also given for purposes of comparison. Replies from seminary students are included in the percentages for the recent questionnaire. In 1931 they were presented separately.

Question	Percentage			
	1934		1931	
	Yes	No	Yes	No
1. Immediate entry of U. S. in League of Nations	48	29	66	16
2. Military training in high schools and colleges	12	82	13	83
3. Reduced armaments by U. S. regardless of action of other countries	77	16	80	14
4. Abandonment of armed intervention to protect lives and property	75	13	62	20
5. Refusal by the churches to sanction or support any future war	67	22	62	24
6. Individual purpose not to sanction any future war	62	25	54	30
7. Willingness to serve as army chaplain on active duty in wartime	41	38	45	34
8. Willingness to serve in defensive war, not in aggressive	36	42	43	37
9. Drastic limitation, through the inheritance tax, of inherited wealth	79	8		
10. Drastic limitation, through the income tax, of individual income	76	9		
11. Compulsory unemployment insurance under government administration	63	13		
12. National unions of workers (not company unions) to distribute the proceeds of industry more equally	54	12		
13. Private ownership of banks under government regulation instead of banking as a public service...	34	33		
14. Which economic system more consistent with the ideals and methods of Jesus				
Capitalism	5			
Cooperative commonwealth	88			
15. Which political system most effective method for securing cooperative commonwealth				
Drastically reformed capitalism	51			
Fascism	1			
Communism	1			
Socialism	28			
Some other political system	8			

It is evident that there has been a decided change of attitude with regard to the desirability of American entry into the League of Nations. Armed intervention in other countries to protect American life and property was definitely disapproved by 62 per cent of those replying in 1931. The percentage has increased to 75. There are slight increases in the numbers of those who believe that the church should refuse to sanction any future war, and of those who declare that they will refuse to sanction any future war or to serve as armed combatants. A slightly smaller percentage than in 1931 are ready to serve as chaplains or to serve in defensive war but not in a war of aggression.

In the tabulation by communions, no distinction is made between the different bodies of Baptists, of Methodists, and of Presbyterians. Seven communions returned more than 900 of the questionnaires: Methodist Episcopal, Presbyterian, Baptist, Congregational, Lutheran, Protestant Episcopal, Disciples of Christ. Of these the Metho-

dist Episcopal Church shows itself most consistently pacifist, and most consistently ready to accept drastic social changes. This holds good on nearly all the questions. A slightly larger percentage of Disciples declare that they could not serve as chaplains in a future war. In the questions on economic justice, there is little or no difference between the votes of Methodists, Congregationalists and Disciples. In regard to unemployment insurance, however, the largest affirmative vote was Congregational 71, followed by Protestant Episcopal 69, Methodist 65, Disciples 63. The vote of the seminary students is close to that of the Methodist ministers on most of the questions on war. They are, however, slightly less willing to participate as armed combatants or as chaplains, and less ready to accept the distinction between aggressive and defensive war. In regard to economic justice, the students are slightly less radical than the Methodists as a whole on some points, but are more strongly in favor of unemployment insurance, national unions, socialized banking,

Friends Intelligencer

The religion of Friends is based on faith in the "INNER LIGHT," or direct revelation of God's spirit and will in every seeking soul. The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

ESTABLISHED
1844

PHILADELPHIA, FIFTH MONTH 5, 1934

VOLUME 91
NUMBER 18

"God hath dealt to every man a measure of faith."

—GEORGE FOX.

EDITORIAL

Cynicism, Revolution, or Christianity

I have just delivered the concluding lecture of the semester to my class in Old Testament Literature. The occasion gives cause for reflection. If any students have followed this series in the hope that their most important religious questions would be answered they have probably suffered disappointment. The Old Testament fails to solve its central problem and ends on a note of pessimism. Taking the books of the Old Testament in the order in which they were written we come at the end to Ecclesiastes and Daniel. To my students Ecclesiastes appeared to present a strangely modern tone, while Daniel seemed as out of date as the ichthyosaurus. Both were "pessimistic" in the sense that neither could see significance in life nor forces of good at work in the world around us. To the writer of Ecclesiastes, "all is vanity and a striving after wind," to the writer of Daniel evil "shall prosper till the wrath divine has run its course."

The Old Testament collection ends in despair of an answer to the question—why do the good suffer and the evil prosper? Is God unjust or too weak to help his own? Here are successive records, vivid and throbbing with life and action, which tell of a thousand years of struggle toward the light. The Hebrew people emerge out of the shadowy valley of primitive animism and climb slowly toward the heights

attained by the great prophets. God, who first appeared in man's image as a tribal deity, was envisioned at last as the just and omnipotent judge of men and nations. Such a Being would surely reward the good and punish the evil. So the prophets taught and the historical books were written to prove it.

But in the last pre-Christian centuries dark doubts crept in. Why did those who faithfully kept the law suffer bitter persecution? The writer of Job rose to the conclusion that all is well even though man's intellect cannot grasp the plans of the Almighty. Finally that weary, disillusioned and amiable philosopher, the writer of Ecclesiastes, meditates on this wise—"I said in mine heart—it is because of the sons of men, that God may prove them and that they may see that they themselves are but as beasts. —Man hath no preëminence above the beasts—all are of the dust and all turn to dust again." "What happens to the fool, happens to the wise man." "There is nothing better for a man than that he should eat and drink and make his soul enjoy good in his labor."

But Old Testament religion is saved from senile decay by a "tour-de-force." In the darkest days of the Maccabæan revolt under the lash of relentless persecution the author of Daniel, hopeless of any good in the world around him, dreams of a new order to be brought in by an apocalyptic burst of supernatural power. "At that time, shall Michael stand up,—and many of them that sleep in the

dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament." It was this dream of catastrophic revolution which prepared the way for Christianity with its vision of a new social order.

As in Palestine in the second or third century B. C., there are found in our present world two kinds of pessimists: one sort, cynical and disillusioned, sees life as futile and pointless; another sort giving up all belief in forces at work in this world which make for righteousness and progress, sees no salvation for mankind except in some revolution which shall utterly make all things over. The former see nothing supremely worth while in life unless it be the sensuous pleasure of the moment. A cultured man, according to them, should not so violate good form as to take anything very seriously. He should stand on the side lines in cynical amusement at the antics of those who are struggling for causes. There is nothing absolutely good, nothing absolutely right; it all depends on how you look at it, so let us enjoy life while we can, for we shall be dead a long while.

But beware, ye nonchalant! There are Daniels about who have not bowed to any graven image in human form. They are dreaming dreams of an outburst of new power which will sweep you and your kind into the pit. It may be, as of old, that these dreams will not be suddenly fulfilled. It may be, as of old, that they herald the dawn of a new revelation.

Because the Old Testament failed to solve its central problem the New Testament was written. The old doctrine of rewards and punishments was replaced by a belief in the redemptive power of vicarious suffering. The fantastic visions of Daniel softened, in the hands of Jesus, into the outlines of the Kingdom of Heaven. A glowing optimism and a white hot faith inspired small communities of persons to live a new kind of life. Now after two millennia of Christian effort we see on the one hand the decadent Epicureanism of an Ecclesiastes or an Omar Khayyam, and on the other the apocalyptic hopes of a Daniel or a Karl Marx. Neither extreme solves the problem. The world watches and waits.

HOWARD H. BRINTON.

"Nothing refines like affection. Family jarring vulgarises—family union elevates."

—CHARLOTTE BRONTË.

Notes

"To Christians of All Lands"

The Executive Committee of the Federal Council of Churches of Christ in America, the American Section of the Universal Christian Council, and the American Section of the World Alliance for International Friendship Through the Churches have issued an "appeal to Christians everywhere in this time of world anxiety and strain to bear their witness anew to the God of love who, through Jesus Christ, has broken down the wall of partition between nations and races and summons all mankind to the larger fellowship of the Kingdom of God."

Citing the spirit of self-seeking nationalism, the dangerous war psychology in the daily press, the devastating fear of an impending world calamity, the war-provoking program of naval expansion, and the ignoring of Peace Pacts, this is a call to "the people of the churches of the world to join with us in proclaiming anew our citizenship in a kingdom that is without geographical or racial divisions."

What can the churches do? All Christians, says the message, can unite in urging the nations to settle international differences on a peaceful basis. They can say in an unmistakable way to the people in control, that they believe that the peoples of the world desire to live in peace with each other and that they do not desire that a relatively small number of persons shall precipitate international crises that seem to make war inevitable.

As has been so well said, the church people could make the "war business" impossible if they would stand unwaveringly and unitedly against it. May this call help to rally them to such a stand!

20,870 Clergymen Speak

A questionnaire on War and Economic Injustice sent to approximately 100,000 Protestant ministers and Jewish rabbis, with an accompanying letter signed by S. Parkes Cadman (Congregational), and Harry Emerson Fosdick (Baptist), Kirby Page (Disciples), Daniel A. Poling (Reformed), and others representing the Jewish, Lutheran, Methodist, Presbyterian and Episcopalian congregations, brought replies from 20,870. The information given in these answers has been tabulated and published. Copies can be secured from Kirby Page, 3947 48th Street, Long Island City, New York, at 25 cents each.

It is hard to decide whether to be dejected because nearly 80,000 ministers were either

not willing or not enough interested to go on record on these two great subjects of war and economic injustice, or to be elated because out of the 20,870 who did answer, some 14,000 went on record as refusing to sanction or support any future war. However, the many replies that are published, both pro and con, make interesting and enlightening reading as a mirror of the mind-set of a large number of the leaders of religious thought in this country today. Kirby Page warns against exaggerating the significance of the replies as a basis for drawing conclusions as to the opinions of the entire body of ministers throughout the nation. "It is likely," he says, "that the clergymen who are most liberal in their views and the ones who are most conservative in their ideas answered in larger proportion than those whose opinions are more nearly in the center."

To Save Mothers' Lives

The Maternity Center Association, 1 East 57th Street, New York City, calls us away from the superficial type of sentiment that has so

largely become associated with Mother's Day, which this year is to be celebrated on May 13th, and asks that throughout the country we find out precisely what our maternity facilities are, how they can be improved, and how to improve them.

Every year in the United States 16,000 women die in maternity, 10,000 of them dying needlessly. Publicity is needed to bring this matter before the people. The Maternity Center Association has a "Publicity Kit" which can be secured merely by writing for it, and which will give helpful suggestions for a successful local campaign.

This is, of course, only one of the ways in which mothers suffer. The mother, who faces death to bring a child into the world, suffers when his morals are jeopardized by slum surroundings, his whole existence shadowed by a sense of economic insecurity, his happiness limited by racial injustice, or when his life becomes a pawn in war. How better can we celebrate Mother's Day than by helping to rid the world of these evils!

Anthony Benezet (1713-1784)

*A Sesquicentennial Appreciation**

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

(152 MADISON AVE., NEW YORK, N.Y., U.S.A.)

THE MABIE SCHOOL (KANTO GAKUIN)

MAY 21 1934

AMT.

J. HOWARD COVELL
CHARMA MOORE COVELL

RESIDENCE ADDRESS -
1327 MINAMI-OTA MACHI, YOKOHAMA
JAPAN

May 5, 1934

Dear Kirby Page

I thot you would be interested in the enclosed copy of a letter received the day before yesterday. The book mentioned is INDIVIDUALISM AND SOCIALISM, of which I ordered a copy thru our home office from THE WORLD TOMORROW, hoping to review it for a group of young missionaries who meet regularly. Mystified when it failed to arrive, I made enquiry at home and then here. Maybe I get it and maybe I don't !

Sincerely yours

J. Howard Covell

Please drop us a note when F&R people are coming out here - and pass this word on to the F&R committee.

May 8, 1934.

Mr. Gale Seaman,
The Roger Williams Clubs,
10845 Le Conte Avenue,
Los Angeles, Cal.

Dear Gale:

It was kind of you to reply so promptly to my letter. I have had an encouraging word from President Mendenhall, and we are now confident that we ought to make the experiment for a year.

Do you have any suggestions as to how we should proceed in the renting of a house in Whittier? It seems unwise to incur the expense of a trip to the coast in order to make preliminary arrangements. I would gladly pay someone for time consumed after investigating various alternatives in Whittier. Do you know of a reliable Real Estate man or student who could spend time investigating for me?

If possible, we should like to rent a six or seven room house with ample ground for a garden. It is highly advisable that Alma and mother spend as much time out of doors as possible, and we really must have a good size plot of ground for a garden. If possible, we should like to rent something furnished, although we are prepared to buy second hand furniture, if necessary.

Any further suggestions that occur to you will be appreciated. Hereafter you had better send your letters to Box 578, Black Mountain, N. C.

As ever,

General Robert Emmet sought to build up a powerful army. amended and extended," Johnson said.

Dr. Fosdick Renounces War; "Lied" to Unknown Soldier

NEW YORK, May 8 (AP)—The Rev. Dr. Harry Emerson Fosdick has made his peace with the unknown soldier.

"I renounce war," the pastor of the Riverside Baptist church (the "Rockefeller church") told a seminar on war last night.

"Rather than sanction another war, directly or indirectly, I'll see you in prison first," the minister said after 35 of the 36 persons at another seminar had voted to refuse to serve in the event of future armed conflict.

Dr. Fosdick reproached himself for having counselled and exhorted soldiers before they went "over the top on their murderous and suicidal tasks" in France.

For what he had done as a chaplain in France, he said, he had "an account to settle with the unknown soldier." He made his renunciation of war, he stated, in "penitent reparation" to the unknown dead of the World war.

Men who write martial music and poetry glorifying war do so, he thought, because they never have

seen war or known its horror.

"General Sherman came nearer the truth than these war glorifiers when he said 'war is hell,'" the minister added.

War, he went on, calls for courage, faith and fidelity, providing "a tragic paradox," for:

"The noblest qualities of human life, which could make earth a heaven, make it, in war, a hell," he said.

"Men cannot have Christ and war at the same time. I renounce war!"

"I renounce it because of what it does to our men. I've seen it. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal?"

"I lied to the unknown soldier about a possible good consequence of the war. There are times when I don't want to believe in immortality—the times I want to think that the unknown soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul."

"I renounce it, and never again will I be in another war."

odist Episcopal church at Minnetonka.

GRACE CHURCH

(Presbyterian)
West Oneida and Fifth streets, the Rev. Walter D. Cavert, minister.

Sunday morning worship at 11 o'clock with a Mothers' Day sermon by the pastor on "Mothers Who Have Made History." Sunday school at 10 a. m. The men's class will be taught by the pastor who will discuss the results of a recent questionnaire in which over 20,000 ministers stated their attitude toward war and economic issues. Young people's meeting at 6:30 p. m. Union evening service at 7:30 p. m. in the First Methodist church. The opening game in the inter-church baseball league will be played on Monday at 6:15 p. m. at Otis Field against the team from Christ Episcopal church. Boy Scout meeting on Monday at 7:15 p. m. Girl Scouts on Wednesday at 4 p. m. The annual county Sunday school convention will be held on Friday in the Minnetonka Community church with afternoon and evening sessions. Westminster club supper on Friday at 6:30 p. m. Grace Circle of the King's Daughters will hold a rummage sale on Friday and Saturday in the chapel.

WEST BAPTIST CHURCH

PATRICK MURPHY MALIN

DEPARTMENT OF ECONOMICS
SWARTHMORE COLLEGE
SWARTHMORE, PENNSYLVANIA
PHONE--SWARTHMORE 200

8-B WHITTIER PLACE
SWARTHMORE, PENNSYLVANIA
PHONE--SWARTHMORE 608-R

9 May 1934.

MAY 10 1934

AMT.

Kirby,

We are touched by your letter of May 1. The California move sounds good to us in general. We have some misgivings concerning the burden which is likely to fall on Mary - as the psychological support not only of Kirby, Jr., but also of Alma and your mother. Much would depend, we think, on whether Mary sensed in advance what was in effect being asked of her, and on whether she entered life there with resentment. Perhaps you could regard the first year as an experiment, with Mary free to transfer from Whittier to Swarthmore at the beginning of her sophomore year - if she still wanted to come here, and if her freshman work at Whittier was emphatically satisfactory.

I would have been in your Philadelphia audience Monday night if I hadn't had a class to teach. Some of my students attended.

It just occurs to me I should tell you how much I admire you. I don't go in for compliments; and I think I have shown you in various ways without words that you mean a great deal to me. But I'm in a mood to put down some thanks in black and white. The ends to which you devote your life, the untiring service you give to them, the cheerful triumph with which you meet many different kinds of strain - for all these I am grateful. I shall make little splash in life, particularly since I am now definitely in local work, but what splash there is will be greatly due to you.

Affectionately,



What 20,000 Clergymen Think

PERHAPS the first response to the above title from some of our readers will be that they don't care a hoot in the hot place what 20,000 clergymen think. We would not ourselves want to exaggerate its importance, yet we should be at a loss to pick out any other sizable occupational group whose opinion would seem to us more representative or significant. Thus we feel indebted to Kirby Page of the *World Tomorrow* for organizing the questionnaire on war and on economic issues, the results of which are now made public.* The questionnaire was sent to 100,000 Protestant ministers and Jewish rabbis, and the high proportion of one-fifth responded. Of the 20,000 nearly 14,000 say the church should not sanction or support any future war, and more than 18,000 declare themselves against "rugged individualism," or the capitalist system as it existed prior to the year 1929.

One advantage of such an inquiry among clergymen is that as a group they are unusually articulate. They have to a high degree reached definite conclusions on the issues presented and are at no loss to express them. Moreover, they are in a fairly independent position in regard to making their views known. Eighty-nine per cent of those who responded are willing to have their names attached to their answers on war and 87 per cent consent to be quoted on economic questions. It may be said also of ministers that each speaks for a considerable group whose thought and action he influences. As a class the clergy are probably more pacifist—at least in time of peace—than Americans in general, but in their economic views they are a highly representative occupational group.

It is gratifying to note that 82 per cent of the clergymen answering the questionnaire express themselves as against military training in public high schools and civilian colleges or universities, while only 12 per cent favor the practice. The others said they were in doubt or did not answer the question. In response to the query whether the churches should refuse to sanction any future war, 67 per cent of the votes are in the affirmative and 22 per cent in the negative. It is not so encouraging, though, to read the vote on the question which followed: "Do you regard the distinction between 'defensive' and 'aggressive' war as sufficiently valid to justify your sanctioning or participating in a future war of 'defense'?" To this inquiry 36 per cent answer yes to 42 per cent who say no. Some of the comments which accompanied the votes are illuminating. To the question whether it is his personal intention not to sanction or participate in any future war one clergyman replies with pleasing candor: "I can say yes glibly enough now, and say it truthfully, for I loathe everything that war means. . . . However, even a strong man would need additional grace to stick to such a resolution."

Turning to the economic front, 54 per cent of the votes are cast for national unions as opposed to company unions of workers. Only 12 per cent of the returns are for the alternative, but a larger proportion, 34 per cent, indicates the writers

to be in doubt. "Rugged individualism," or capitalism as in the United States previous to 1929, is chosen by only 5 per cent as the system most consistent "with the ideals of Jesus and the noblest of the Hebrew prophets," while 88 per cent say they are for "a cooperative commonwealth in which the service motive is predominant in individual life and in all social arrangements." Evidently the lack of specifications in regard to the cooperative commonwealth accounts in large measure for the overwhelming vote in its favor. One clergyman says pointedly: "The wording of this dichotomy seems so obviously designed to answer itself that it is trivial. Which is better, the way things were before 1929, or the way things would be if all people cooperated like angels? My answer implies nothing."

The vagueness of this question is followed, however, by a demand for a more specific alignment, in which 51 per cent select "drastically reformed capitalism," 28 per cent socialism "as represented by the Socialist Party of America or by a new or more inclusive socialistic alignment in which the present Socialist Party would be included," 1 per cent fascism "as in Italy," and 1 per cent communism "as in Soviet Russia and as represented by the Communist Party of the United States." In regard to this inquiry one clergyman writes: "The questionnaire is unfair to communism. We need not limit it to Russia or the American Communist Party. It must be worked out with special consideration for the American scene." Another minister remarks that "only the blind, deaf, and dumb (oh, so very dumb) can want what we are now trying so hard to recover from."

In addition to Protestant ministers and Jewish rabbis the questionnaire was sent to students in eight theological seminaries. We take it as significant and hopeful that the responses from this source are more emphatic in opposition to war and more radical in economic attitude than the average of returns from the clergy. Of 497 votes on the question whether the church should sanction a future war 415, or 84 per cent, are cast in the negative. Even nearer to unanimity is the ballot against "rugged individualism." Every one of 281 votes from the Yale Divinity School, Eden Theological Seminary, Boston University School of Theology, Presbyterian Theological Seminary of Chicago, and Andover-Newton Theological Seminary is against pre-1929 capitalism. There is one vote for it from Union Theological Seminary, one from the Evangelical Seminary, and two from the General Theological Seminary of New York—only four out of 497. Five of the ballots show the voters to be in doubt. This gives 98 per cent in favor of a "cooperative commonwealth." When it comes to more specific alignments, 53 per cent support socialism to 32 per cent for "drastically reformed capitalism." Two students from General and one from Union declare for fascism, while seven from Union, two each from Yale and Evangelical, and one from Eden come out for communism.

In so far as it represents the thought of clergymen, and their ideas in turn are representative of the American mind in general, the inquiry is an encouraging augury for the future.

*The report may be obtained postpaid for 25 cents a copy from Kirby Page, 3947 Forty-eighth Street, Long Island City, N. Y.

it is highly probable that the churches have too many communicants.

What matters now is not the number of churches, but the character of the church. So long as the conventional home mission structure stands, the conventional assumption will obtain that Christian success is to be measured in terms of new churches organized. That structure should be dismantled in order that the church may face with creative mind the vast and thrilling—and costly—responsibility which the new conception of social solidarity now coming to dominate the national community lays upon it.

Ministers on the March

WHEN, in 1931, Kirby Page announced that a questionnaire conducted by the World Tomorrow had shown that there were 10,427 Protestant ministers in the United States who had gone on record as "personally prepared to state that it is [our] present purpose not to sanction any future war or participate in it as an armed combatant," the nation was jolted to attention. The personal pacifism of these 10,000 ministers, most of whom gave permission for the public registration of their names, was rightly regarded as even more significant than the discovery that there were more than 12,000 who believed that the church should refuse to sanction or support any future war. Now that Mr. Page has conducted another questionnaire,* this time as agent of a group of leaders drawn from the principal Protestant denominations and from the ranks of the Jewish rabbinate, the first question that will be asked is, Does the pacifism of the pulpit persist in the face of growing international tension?

The answer is that it does. In fact, such disconsolate souls as have been mourning over the state of the clerical mind disclosed three years ago, must now confront the fact that in 1934 the number of ministers who record themselves as determined not to sanction or participate in any future war has grown to 12,904, and so far as church policy is concerned 13,997—or practically 14,000 ministers—are convinced that the time has come when the churches, as such, should declare their refusal to support the government in any future conflict. All the other questions repeated from the document of 1931 show that three years has brought an increase in the clerical determination to secure freedom for religion from the war system in all its manifestations. The only results which might be interpreted in certain quarters as showing a lessening of the ministers' devotion to peace are to be found in the large drop in the number of those who favor immediate entrance by the United States into the League of Nations, and the slight falling off in the number who favor substantial reduction in armaments without awaiting compensatory reductions on the part of other nations.

*"20,870 Clergymen on War and Economic Injustice," edited by Kirby Page. 3947 48th Street, Long Island City, N. Y., 25 cents each. Special prices for quantities.

Yet the significance of this disclosure of the 1934 clerical mind does not lie mainly in the conclusions to which these 20,000 ministers have come with regard to war. Even more revealing is the fact that the distinguished committee which formulated this year's questionnaire recognized the necessity for giving expression to the mind of the ministry concerning the whole social order if ministerial views on war were to carry weight. The committee which sponsored this new test was by no means radical in its composition. Of its twelve members only Bishop McConnell, Rabbi Israel, Bishop Scarlett and Mr. Page would be regarded even in conservative circles as social radicals—and avowed radicals would dismiss the entire group as hopelessly bourgeois in point of view. Yet so rapid has been the instruction of the ministry during the last three years in the realities of international life, so clear has become the connection between social and economic interests and the danger of war, that this year's questionnaire felt it necessary to push the examination of the clerical mind on into the field of economic issues. It raised the basic question: Does the opposition of the clergy to war grow out of a demand for a change in the entire social order?

The major importance of this new survey of the mind of the American pulpit lies in the discovery that this influential portion of the ministry demands an end to war only as part of a process which it holds must include the ending of all the economic and political abuses in a social system which has become hopelessly outworn.

Had it not been for their commitment to wide-ranging social change it may be doubted whether the ministers who answered the questionnaire of 1934 would have shown as confident a quality of pacifism as they have done. Candor compels the admission that little has happened in the last three years to make easy personal allegiance to the pacifist position. On the contrary, much has transpired to challenge the faith of those who in 1931 held out hopes of a warless world. Since 1931, it must be remembered, the supreme court of the United States has affirmed that loyalty to country involves readiness to go to war without regard to scruples of conscience. In the same brief period first Japan and then Germany have withdrawn from the League of Nations and the attempt to secure a general disarmament has ended in failure. Four months after the questionnaire of 1931 had been completed, Japan had embarked upon her seizure of Manchuria and that threat to world peace has compounded itself with every month that has passed until the announcement of the results of this year's questionnaire coincides with the proclamation of Japan's bristling "hands off Asia" policy. Even peace societies during this interval have been wracked by internal discord over the extent to which the pacifist ideal retains validity under contemporary conditions.

In the light of such developments as have been pointed out, the fact that the number of ministers who declared their independence of the war system had increased since 1931 from 10,000 to almost 13,000 might merely have gone to prove their impractical

idealism. But a careful study of the new questionnaire shows that these ministers have also rejected the whole principle of *laissez faire* as a basis for society and that their devotion to the peace ideal is therefore undergirded by their commitment to the establishment of a non-competitive social order in which the political and economic requirements for peace may be met. The summaries of the replies listed by denominations indicate that it is the same men who have become convinced of the need for a new society who are most determined to free themselves and the church from the shackles of the war system. Nothing in this year's list of questions means quite as much as the fact that only one in 18 of these ministers proved ready to affirm that the "rugged individualism" which governed life in the United States prior to 1929 was as consistent with the religion of Jesus and of the prophets as a cooperative commonwealth in which the service motive would be predominant.

It will not do, of course, to press the social implications of the results of this questionnaire too far. As is always the case in such tests, the phrasing of certain questions was such as to leave room for confusion. But that the clerical mind is feeling its way toward new convictions with regard to social issues rather than having arrived at final conclusions is shown by the fact that the same group which voted so overwhelmingly in favor of a cooperative commonwealth proceeded by an approximate two to one to declare that such a society can best be attained under a "drastically reformed capitalism." Of course every word in such a category is open to difference of interpretation. Similarly it is to be doubted whether the large number of ministers who are recorded as favoring "socialism" really belong in that category or in the other category in which 1,695 wistful persons set themselves down as seeking "some other political system."

One cannot ignore the meaning, however, to be read behind the overwhelming vote in favor of the drastic limitation of inheritances and of annual income. It does mean something that so large a number of replies should have favored compulsory unemployment insurance and that so many of these ministers should have been convinced that the company union is an ineffective method of protecting the rights of labor. Even the indecision revealed with regard to the ownership of banks (another question unfortunately worded in the document as it was sent out) is of importance as showing to how small an extent this portion of the clergy can be counted on to support even the most familiar features of the old social order.

One word of caution with regard to the interpretation of the 1934 questionnaire must be uttered. The significance of the results must be measured not only in the light of the 20,000 replies received but in the light of the 100,000 questionnaires distributed. Three years ago only 50,000 questionnaires were sent out. Nineteen thousand were returned. How does it happen that this year with twice as many questionnaires distributed only one thousand more were filled out? The answer seems to be that this year the ministry of denominations not approached three years ago was circularized. Vari-

ous southern branches of the larger communions, more than 10,000 Lutheran pastors, large numbers of small and theologically conservative denominations were given a chance to participate. Only a few of these clergymen appear to have replied. The argument from silence must in such cases weigh on the side of dissent. It seems fair, therefore, to interpret this aspect of the venture as meaning that the numerical majority in the American ministry, both Protestant and Jewish, is still heavily on the side of social conservatism and resultant acquiescence in such policies as the state may adopt with regard to war.

But with regard to the ministers who have shown their readiness to stand up and be counted in this fashion the nation can have no doubt as to their meaning. More than half of those who replied to this questionnaire—that is to say, more than a tenth of the Protestant ministers and Jewish rabbis in the United States—must be reckoned as having definitely rejected the moral pretensions of the old order of American life and started on their march toward a new community more in accordance with their understanding of the nature of the kingdom of God. Numerically, these men constitute only a small minority of the American ministry. But morally, intellectually and spiritually their influence is beyond all calculation.

It can hardly be that they have any illusions as to what is involved in making these declarations. Members of a calling which has long been accused of cowardice and time-serving by our stereotyped sophisticates, these ministers have dared to challenge the social and political order at the precise points where that act is most sure to provoke wrath and retaliation. Yet in the midst of these dark days when the general confusion of mankind has seemed to open the way toward a reversion to an order resting on brute force, there is certain to come a new access of hope to multitudes as they lift their eyes to discover this legion of ministers unafraid, dedicated to the triumph of peace and marching toward a cooperative commonwealth.

Gardens

I THINK of Eden when I go
Down garden paths in spring,
When cherry petals fall like snow
From boughs where warblers sing.

As if in Eden there are hours
In gardens when I find
The gayety of sun and flowers
Transmitted to the mind.

A garden seems a holy place,
And often when I stroll
Along a flowered path I trace
A quickening of soul.

But once my heart was dull with dread.
That day it seemed to me
The path I walked was one that led
Across Gethsemane.

GERTRUDE RYDER BENNETT.

lows outside millionaires to determine the industrial policy of the valley.

Combine Church and Sunday School Service

First Methodist church, Glendale, has been making an extremely interesting experiment during the last eight months, by which the Sunday school and church worship services are combined in one two-hour session. The combined service includes the elements of worship, study and inspiration. Whole families come for the entire two-hour period, thus increasing the Sunday school attendance as well as putting more young people into the church worship service for the sermon.

Los Angeles Churches Seek New Leaders

Two of the most influential churches of the city are hunting for pastors—Temple Baptist for a successor to Dr. John Snape, and First Congregational for a successor to Dr. Carl Patton. Both these honored leaders have retired from the active pastorate after rendering outstanding service to the community.

California Liquor Situation Marked by Confusion

The liquor situation in California is badly confused. The statewide election of two years ago put the regulation and control of the sale of intoxicants into the hands of the state board of equalization, with a clause in the law forbidding the return of the saloon. The board has been trying to interpret the law in a manner satisfactory to both drys and wets with little success in either direction. With a small enforcement group the state is wide open with no one satisfied. The drys are not united on a program, but the wets are also hopelessly divided. Meanwhile, from all over the state, come violent protests with the board of education in Los Angeles voicing loud protests against the widespread sale of liquor to school children. Discontent with repeal seems to be growing with a prospect that some kind of statewide local option may get considerable support.

And So Forth

Affairs at Angelus Temple are pretty quiet. "Sister Aimie" is out of town. Her daughter, following her mother's example, was recently divorced, but otherwise the leaders have not been in the courts for several weeks. Under the leadership of Dr. J. L. Corley, Methodist conference director of religious education, a series of "conversations" is being held at First Methodist church for the discussion of current economic and political issues. The value of these "conversations" is in the fact that they attempt to present both sides of controversial subjects, without the necessity of "resolutions" at the close of the session. Conspicuous leaders of thought in the community, representing widely divergent viewpoints, have been invited to speak and the whole experiment has been carried on with the utmost good feeling.

This writer is anticipating a delightful trip to the orient, leaving July 1 for two months in Japan, China and Manchukuo. A small party is being enlisted for something resembling a seminar in that turbulent area.

ROY L. SMITH.

20,870 Clergymen Express Views

Three years after the publication of the results of the questionnaire on war distributed by the World Tomorrow in 1931 a similar questionnaire shows that clerical opposition to participation in war is growing. The 1934 questionnaire was distributed by an unofficial committee of sponsors composed of S. Parkes Cadman, Harry Emerson Fosdick, Edward L. Israel, M. Ashby Jones, William P. King, F. H. Knubel, Francis J. McConnell, John McDowell, D. P. McGeachy, Kirby Page, Daniel A. Poling and William Scarlett. The results were announced on May 2 and 3.

	Yes	No	In doubt
1. Do you favor the immediate entrance of the United States into the League of Nations?.....	10,101	5,987	4,138
2. Do you favor military training in our public high schools and civilian colleges or universities?.....	2,579	17,023	973
3. Do you favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do?.....	15,985	3,260	1,294
4. Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means?.....	15,598	2,728	2,152
5. Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?.....	13,997	4,638	2,012
6. Are you personally prepared to state that it is your present purpose not to <i>sanction</i> any future war or <i>participate</i> as an armed combatant?.....	12,904	5,208	2,503
7. Could you conscientiously serve as an official army chaplain on active duty in wartime?.....	8,534	8,014	3,779
8. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of "defense"?....	7,517	8,813	3,582
9. Do you favor the drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an individual?.....	16,557	1,754	1,742
10. Do you favor the drastic limitation, through the income tax and the removal of tax-exempt sources, of the <i>annual income</i> that may be legally retained by an individual?....	15,780	1,847	2,143
11. Do you favor a system of compulsory <i>unemployment insurance</i> under government administration?.....	13,218	2,617	4,064
12. Do you favor <i>national unions</i> of workers (instead of company-unions) in an endeavor to bring about a more equal distribution of the proceeds of industry?.....	11,304	2,567	5,712
13. Do you favor a system of <i>private</i> ownership of banks, under government regulation (instead of a system of socialized banking as a public service)?.....	7,200	6,974	5,309
14. Which economic system appears to you to be less antagonistic to and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets? Capitalism ("rugged individualism" as in the United States prior to 1929).....	1,035		
A Cooperative Commonwealth (in which the service motive is predominant in individual life and in all social arrangements).....	18,324		
15. If you favor a cooperative commonwealth, which political system seems to you to offer the most <i>effective method</i> of achieving this end? Drastically reformed capitalism.....	10,691		
Fascism—as in Italy.....	111		
Communism—as in Soviet Russia and as represented by the Communist party of the United States....	123		
Socialism—as represented by the Socialist party of America, or by a new and more inclusive socialistic alignment, in which the present Socialist party would be included.....	5,879		
Some other political system—If so, name and describe briefly.....	1,695		

Death of Dr. R. C. Montgomery, Once Moderator

Rev. Robert C. Montgomery, a leader in the Reformed Presbyterian church for a half-century, died at his home in Philadelphia April 24, at 78 years of age. Dr. Montgomery was at one time moderator of his denomination, and for a decade served as pastor of First Reformed Presbyterian church, Brooklyn, N. Y.

Union Seminary's Conference For Ministers

Union theological seminary announces its 14th annual conference for ministers and other religious workers, July 10-20. Among the lecturers this season will be Lynn Harold Hough, Walter M. Horton, Luther A. Weigle, Edmund B. Chaffee, Halford E. Luccock, Ernest F. Scott, Bruce Curry, Arthur E. Holt and Warren H. Wilson.



\$ 240.00

May 10

193 4

On demand

~~AT THE DATE~~

we

PROMISE TO PAY TO

THE ORDER OF

Samuel Guy Inman

Two Hundred and Forty - - - - - DOLLARS

AT

VALUE RECEIVED

No.

DUE

Kirby Page for

The World Tomorrow Inc.

KIRBY PAGE
3947-48TH STREET
LONG ISLAND CITY, N. Y.

May 10, 1934

Dear Guy:

It was most generous of you to be so prompt in sending the \$240.00 as a loan to The World Tomorrow. I am enclosing herein a demand note. As I told you, I will see to it personally that you will not lose this sum. Your help is deeply appreciated.

As ever,

Kirby

Dr. Samuel Guy Inman
254 Fourth Avenue
New York City

KP:ST

Goshen Ministerial Association

GOSHEN, INDIANA

May 11, 1934.

Mr. Kirby Page,
3947 48th St.,
Long Island City,
New York.

MAY 15 1934
AMT.

July 1

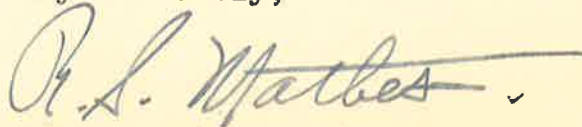
Dear Mr. Page:-

During the past few years our association has sponsored a series of Union Sunday evening services, held in our local High School auditorium during the months of July and August. These have come to be highly appreciated by the people of our city and surrounding communities. Last year attendance ranged from 700 to 1200.

As speakers, we have aimed in bringing prominently known clergymen and laymen to these services. Our list of speakers for 1933 included, among others: Bishop Edwin Holt Hughes, Dr. Albert W. Palmer, Mr. Roy A. Burkhart, Dr. Geo. L. Robinson, and Dr. J. Raymond Schutz.

We are arranging for the 1934 series, and would be more than happy and honored if the arrangements could be made whereby you could bring the message on one of these nights. We realize, of course, that our finances would hardly permit us to bring you all the way from New York, but we wonder whether or not your travels this summer might not bring you close to our city. We are located on the main line of the New York Central, 100 miles east of Chicago. Last year we secured several prominent men in this manner, and were able to give them an honorarium entirely suitable to them, above expenses from some not too distant point in the mid-west. Might it be possible that some Sunday evening during July or August might thus be arranged? We should be happy to hear from you at your earliest convenience as to whether you will be in this vicinity so that the arrangements suggested above might be completed.

Very sincerely,



R.S. Mathes,
COMMITTEE ON PUBLIC SERVICES.

THE FELLOWSHIP OF RECONCILIATION

2929 BROADWAY NEW YORK, N. Y.

Telephone: UNIVERSITY 4-5675

Cable Address: "FELLOWSHIP", New York

EDMUND B. CHAFFEE
Chairman

VINCENT D. NICHOLSON
KIRBY PAGE
Vice-Chairmen

WILLIAM C. BOWEN
Treasurer

SUE FLANAGAN
Assistant Treasurer

JOHN NEVIN SAYRE
Executive Secretary

ANNE H. T. DONALDSON
Office Secretary



May 14, 1934.

Dear Brother:

The menacing danger of sudden war challenges Christians to the utmost effort for its prevention and to prepare themselves individually and collectively to refuse war service if war comes. The time may be short in which we can so prepare. Prayer, study and action are called for.

The Fellowship of Reconciliation, of which we are members, was born in the war-stress of 1914 and now has groups in some twenty countries committed to (1) the witness of Christian pacifism and (2) the immediate forming on earth of a "Beloved Community" -- international, inter-racial, inter-class -- whose members have made the decision to refrain from war in commitment to the way of love as interpreted by Jesus Christ.

We invite you to join this Fellowship. You can do so by signing the application for membership on the third page of the "Statement of Purpose" enclosed. Won't you help in the task of preparing persons and groups in your city to stand firm for love though violence and anger sweep over the earth?

Yours sincerely,

John Haynes Holmes

Paul Jones

Rufus Jones

Kirby Page

Ernest F. Tittle

Edmund B. Chaffee,
Chairman

W. Russell Bowie

Allan K. Chalmers

Sherwood Eddy

Harry Emerson Fosdick

EXECUTIVE COMMITTEE

Chapter Officers and
Ines Asher
Catherine Lillie Bacon
Aaron Director
Paul Douglas
Arthur Fisher
Charles W. Gilkey
Meyer Halushka
Florence Jennison
John Lapp
Harold D. Lasswell
Hilda Lawrence
Sam Levin
Fred Moore
Frances Paine
Raymond Rubinow
Sarah Schaar
E. B. Schultz
Clarence Senior
Ernest Fremont Tittle
Edward Winston
Kate Ward
James Yard

NATIONAL OFFICERS

President

Robert Morss Lovett

Vice-Presidents

John Dewey
John Haynes Holmes
Vladimir Karapetoff
James H. Maurer
Alexander Meiklejohn
Mary R. Sanford
Vida D. Scudder
Helen Phelps Stokes

Treasurer

Stuart Chase

Executive Directors

Harry W. Laidler
Norman Thomas

Secretary, Chicago Office

Karl Borders

Field Secretary

Paul Porter

Special Lecturer

Paul Blanshard

Executive Secretary

Mary Fox

CHICAGO CHAPTER

LEAGUE FOR INDUSTRIAL DEMOCRACY

Incorporated

20 West Jackson Boulevard, Chicago, Ill.

Telephone: Harrison 5392

OBJECT: Education for a new social order based on
production for use and not for profit

May 14, 1934.

CHAPTER OFFICERS

President

Paul Hutchinson

Vice-Presidents

Lillian Herstein
Curtis Reese

Recording Secretary

Ethel Watson

Treasurer

Frank W. McCulloch

Executive Secretary

Karl Borders

MAY 16 1934

AMT.

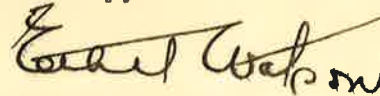
Mr. Kirby Page
"World Tomorrow"
52 Vanderbilt Place
New York City, N.Y.

Dear Mr. Page:

I am enclosing your invitation to our Red Network Dinner. Mrs. Dilling is one of the most active red baiters in this part of the country, you see what her new book says about you.

We feel that one of the best ways of combating this sort of influence is through ridicule. Will you, therefore, send us some greeting which may be read to the dinner party? I only wish you could be with us in person.

Sincerely,



Executive Secretary.

EW:OK
Enc.

Chicago Conference on the International and
Economic Crisis to be held at the
Morrison Hotel, Chicago

MAY 12, 13, 14, 1934

COMMITTEE OF SPONSORS

(Preliminary List)

Miss Jane Addams
Prof. W. C. Allee
Prof. J. Howell Atwood
Mrs. Henry W. Austin
Miss Zonia Baber
Rev. Norman Barr
Rev. A. W. Barwick
Mr. Frank O. Beck
Rev. H. D. Bollinger
Rev. Harold L. Bowman
Rev. M. R. Boynton
Rev. Preston Bradley
Rev. Raymond B. Bragg
President Albert Britt
Rev. Hugh Elmer Brown
Rev. Paul Burt
Miss Margaret Logan Clark
Mr. S. J. Duncan-Clark
Miss Jean Duncan-Clark
Rev. Robert Clements
Rev. Albert B. Coe
Prof. Geo. A. Coe
Mr. George L. Collins
Mrs. C. W. Commons
Rev. Stanley B. Crosland, Jr.
Mr. Mortimer C. Dean
Miss Annetta Dieckmann
Prof. Paul Douglas
Dr. R. H. Elliott
Mr. Ralph Finnell
Rev. R. W. Gammon
Rev. Owen Geer
Rev. Charles W. Gilkey
Rabbi Solomon Goldman
Mrs. George Gordon
Mrs. David Grant
Rev. Ernest G. Guthrie
Mrs. W. J. Hamilton
Rev. Fred Harrison
Miss Mary S. Hill
Mrs. H. M. Hobbins
Rev. Douglas Horton
Rev. Theodore C. Hume
Dr. Paul Hutchinson
Rev. John C. Irwin
Mrs. A. E. Joslyn
Rev. Melville T. Kennedy
Mr. Jacob Kepecs
Rev. Harold M. Kingsley
Rev. Blaine Kirkpatrick
Dr. John A. Lapp
Mrs. Emile Levy
Prof. Robert Morss Lovett
President Irving Maurer
Miss Ione Margaret Mack
Rev. Hugh S. Mackenzie
Rabbi Louis L. Mann

COMMITTEE OF SPONSORS

(Continued)

Mr. Frank W. McCulloch
Miss Mary E. McDowell
Rev. Clyde McGee
Mr. C. J. Mc Lanahan
Mr. Walter R. Mee
Mr. Sherwood Messner
Rev. R. Lester Mondale
Mr. Fred Atkins Moore
Rev. Walter A. Morgan
Dr. Charles C. Morrison
Rev. C. H. Newham
Mrs. James D. Nobel
Mr. Richard M. Paget
President Albert W. Palmer
President E. E. Rall
Miss Mary A. Randolph
Rev. Curtis W. Reese
Rev. Raymond Sanford
Mrs. William Schukraft
Mrs. W. W. H. Schwedler
Miss Marcia Seeber
Mr. Claude C. Shotts
Rev. S. B. Snow
Mrs. Edwin Smeeth
Rev. Harold S. Stewart
Rev. Alfred E. Swan
Rev. Charles B. Swartz
Rev. Philip Allen Swartz
Rev. Norris L. Tibbetts
Rev. Ernest F. Tittle
Prof. Arthur J. Todd
Rev. Irwin St. John Tucker
Rev. Wilfred Wakefield
Rev. W. B. Waltmire
Rev. H. H. Waltmire
Rev. A. Wayman Ward
Mr. Lisle T. Ware
Mrs. Theron Wasson
Rev. Robert James Watson
Prof. Henry N. Wieman
Rev. G. W. Williams
Rev. Morgan Williams
Rev. E. H. Wilson
Mr. E. Raymond Wilson
Mr. T. T. Woodson
Rev. David L. Woodward
Rev. James M. Yard

GENERAL COMMITTEE

Rev. Philip Allen Swartz, *Chairman*
Rev. Albert B. Coe, *Vice Chairman*
Miss Jean Duncan-Clark, *Secretary*
Mr. T. T. Woodson, *Treasurer*
Rev. Owen Geer
Mrs. W. J. Hamilton
Rev. Theodore C. Hume
Rev. John C. Irwin
Rev. Blaine Kirkpatrick
Mr. Frank W. McCulloch
Mr. Fred Atkins Moore
Mrs. James D. Nobel
Mr. Claude C. Shotts
Mr. Lisle T. Ware
Mr. E. Raymond Wilson

CHICAGO CONFERENCE

The International and Economic - - Crisis

MAY 12, 13, 14, 1934

The Morrison Hotel, Chicago
Madison and Clark Streets

Chicago Office: Room 901—203 S. Dearborn Street

STOP THE NEXT WAR NOW!

A Call to Friends of Peace and Social Justice to Unite for Conference and Action

The tide is running strongly against those movements that have sought peace and justice for all peoples. The well planned programs developed thru years at enormous cost of human energy and material investment are threatened with collapse. United and vigorous action alone can prevent catastrophe.

Nationalism, capitalism, fascism, and communism endanger the World Court, the League of Nations, the Paris Peace Pact and even our cherished democratic institutions of government by law, freedom of speech and of press, tolerance towards minorities, free public education, and the increase of public wealth. Indifference, pessimism, defeatism, and other-worldliness are so prevalent that faith in a better order and courage to labor for it are being destroyed.

Little or no resistance to this ominous tide is evident even in enlightened communities. Resolutions by religious bodies concerning interracial and international goodwill have resulted in no adequate programs of action. Meanwhile eleven hundred millions of dollars of public funds appropriated by Congress are increasing the power of the war makers and munition dealers thruout the world. The vicious cycle making for war gains renewed momentum.

The new world society can be built only by confidence in the capacity of intelligence to overcome violence and human misery. The higher order of life has no place for poverty and war. This Chicago Conference on the International and Economic Crisis is called in order that the Midwest may know the dangers menacing our welfare and peace and in the hope that effective programs of action may be projected.

USE POWER FOR HUMAN
WELFARE

THE CONFERENCE PROGRAM

SATURDAY, MAY 12

3:00 P.M. Mass Meeting in Cameo Room, The Morrison Hotel.

CAN EDUCATION GUARANTEE WORLD PEACE?

Speakers:

JAMES F. GREEN of Yale Graduate School, representative of American Students at World Disarmament Conference, Geneva.

MISS FAITH RALPH, graduate of the University of Michigan.

SHERWOOD EDDY, "The Outlook for War and Peace."

6:30 P.M. Student Dinner Meeting in the Auditorium of the Y.M.C.A., 19 South La Salle Street.

8:00 P.M. Mass Meeting, The Morrison Hotel.

THE INTERNATIONAL CRISIS

Speakers:

RABBI L. L. MANN, "Shall the Synagogue Refuse to Cooperate in War?"

KIRBY PAGE, "Shall the Church Refuse to Cooperate in War?"

SUNDAY, MAY 13

9:30 A.M. Period for Committees and Special Groups.

10:30 A.M. Conference Leaders in City Pulpits.

3:00 P.M. Youth Mass Meeting, The Morrison Hotel.

WHAT YOUTH FACES

Speakers:

SHERWOOD EDDY

NORMAN THOMAS

8:00 P.M. Mass Meeting, The Morrison Hotel.

THE ECONOMIC CRISIS

Speakers:

PROF. PAUL DOUGLAS, "How the Roosevelt Administration is Trying to Meet the Economic Crisis."

NORMAN THOMAS, "Why the New Deal Cannot Solve the Economic Crisis."

PUT THE WILL INTO GOODWILL

MONDAY, MAY 14

10:30 A.M. Union Ministers' Meeting, open to general public.

THE CHURCH PEACE PROGRAM

Speakers:

NORMAN THOMAS

KIRBY PAGE

12:30 P.M. Luncheon

Speaker:

DR. CHARLES CLAYTON MORRISON

2:00 P.M. Business Session.

Report of Committee on Resolutions.

3:00 P.M. THE TASK BEFORE US

Speaker:

DR. ERNEST F. TITTLE

THE PLACE

The Morrison Hotel, in the heart of the loop, at Madison and Clark Streets, is the Conference Headquarters. All meetings open to the general public will be in the Cameo Room where fifteen hundred people may be accommodated.

Delegates will have tickets to the reserved section upon receipt of the registration fee of \$1.00. A special young peoples' registration fee of \$.50 will be charged students and others under twenty-five years of age. The Conference is being financed only thru registration fees and the receipts from the general admission charge of \$.25 for a single session with a special rate of \$.10 for young people. Student and youth organizations may secure blocks of tickets in advance at the rate of ten for \$1.00 with additional lots of five for \$.50.

ROOM RESERVATIONS

The Morrison Hotel offers special rates to Conference Delegates of \$2.50 and up for single rooms; \$4.00 and up for double rooms; \$4.50 and up for twin bed rooms. Special rates for four students in one room \$1.50 per person. If room reservations are made thru the Conference Office before May 10th at the forgoing rates the registration fee will be remitted.

RAILROAD FARES

Special Railroad fares are now available. From the Eastern and Central Passenger Association lines there is a week end round trip good from Friday noon until Monday night for one and a quarter of the one way fare. From the Western Passenger Association there is a ten day round trip first class ticket for one and a third one way fare.

Be sure to make early application for the Delegates Card admitting to the reserved section at all meetings.

TAKE THE PROFIT FROM
WAR-PROFITEERS

Commission on World Peace
of the Methodist Episcopal Church

May 14-15-16, 1934
Garrett Biblical Institute, Evanston, Illinois
* All Meetings on Daylight Time
- - - - -

Monday Evening, May 14. In Charles Macaulay Stuart Chapel.
Ernest F. Tittle, of Evanston, presiding

- * 8:00 P.M. Address: "The Methodist Episcopal Church and World Peace",
Ralph W. Sockman, New York, Chairman of Commission
Address: "Patriotism and the Mailed Fist",
Kirby Page, New York, editor of The World Tomorrow.
Forum

Tuesday, May 15. Executive sessions, morning and afternoon. Dr. Sockman presides.

Morning

- 9:00 A.M. Service of worship, led by B. F. Abbott of St. Louis
9:15 A.M. Reports: from Executive Secretary, Merle N. English
: from Secretary-Treasurer, Ernest F. Tittle
10:30 A.M. Discussion of present issues and the functions of a church
Commission on World Peace and other educational agencies of
the church. Kirby Page presiding.
(Members of the group will please come prepared to indicate issues
upon which the Commission should speak, raise questions, and make
recommendations affecting the 1934-35 program.)
12:00 N Appointment of committees on:
Statement to the Church and the Public
Program for 1934-35
Finance - consideration of treasurer's report-budget 1934-35.
12:30 P.M. Luncheon at Garrett Commons

Afternoon

- 1:30 P.M. Committee Meetings
3:00 P.M. Reports of Committees
5:00 P.M. Adjournment

Resource persons for the day will include Kirby Page, Walter W. Van Kirk,
Paul Harris Jr., E. Raymond Wilson, Members of the Commission, and mem-
bers of the staff of the Board of Education.

Evening

- In Charles Macaulay Stuart Chapel.
8:00 P.M. Bruce Wright, Meadville, Pa. presiding.
Address: "Mobilizing Youth for Peace"
Paul Harris, Jr. of Washington, D.C.
Director of Youth Movement for World Recovery
Address: "The Part of the Church in Peace Education"
Walter W. Van Kirk, New York City, of the
Federal Council of Churches of Christ in America
Forum

Wednesday, May 16. In Charles Macaulay Stuart Chapel.

OPEN MEETING FOR ALL MINISTERS AND LAYMEN

Theme for the day: "MAKING THE CHURCH AN EFFECTIVE AGENCY FOR WORLD PEACE"

(Wide publicity will be given to the meetings for this day. Many pastors and lay workers from Chicago and nearby states will doubtless attend.)

Morning

9:00 A.M. Service of worship, led by Miss Helen Florence Barnes of Findlay, Ohio

9:15 A.M. Presentation of the statements and program of the Peace Commission and the Board of Education as information and orientation for the study and discussion of the day.

9:45 A.M. "As Others See the Work"

Greetings: E. Raymond Wilson, Chicago office of the Friends Service Committee

10:15 A.M. **BUILDING THE LOCAL CHURCH PROGRAM**

- "We set ourselves to create the will to peace; the conditions for peace; and the organization for peace".
(- Methodist Discipline 1932)

Discussion will center around such subjects as what and how to teach, materials available, and how enlist, organize and make effective the resources of a local church.

Objectives: with children; young people; adults.

Materials: for use in Sunday, week day, and vacation Church Schools; Epworth Leagues; study groups; general reading, plays, pictures etc.

Agencies and Activities: making use of the service of public worship; the various organizations of the local church among boys and girls, young men and women, college young people, adult men and women; national anniversaries, community gatherings, summer and winter institutes, camps; the church and secular press; projects and leadership training opportunities.

11:45 A.M. "The Place and Price of Ministerial Leadership",
Frederick Carl Eiselen, Corresponding Secretary of the Board of Education.

Afternoon

12:15 P.M. Luncheon

2:00 P.M. Continuation of discussion

3:30 P.M. Summary and formulation of suggestive programs for a local church based on recommendations of the Peace Commission and discussions of the day.

4:30 P.M. Closing address by F.P. Corson of Baldwin, New York

Resource persons: Walter W. Van Kirk, E. Raymond Wilson, Paul Harris Jr. Harry N. Holmes, members of the Commission and members of the staff of the Board of Education.

Evening

8:00 P.M. Address, "The Economic Bases of War and Peace"
Professor Garfield Cox, University of Chicago

(This program is under the auspices of the Training Institute for peace teachers)

The annual institute for training leaders in summer and winter institutes, which will be in session May 10-17 is sponsored by the Peace Commission. Some of the sessions will be joint sessions and there will also be an exchange of resource persons.

The sessions of the Conference on the Economic and International Crisis under the auspices of the Fellowship of Reconciliation which will be in session at Hotel Morrison, Chicago May 12-13-14 will be open to members of the Commission arriving early Monday.

REPORT OF ANNUAL MEETING OF GENERAL CONFERENCE
COMMISSION ON WORLD PEACE
Evanston, Illinois May 14-16, 1934

* * *

The annual meeting of the General Conference Commission on World Peace of the Methodist Episcopal Church was held in Garrett Biblical Institute, Evanston, Illinois, May 14 to 16, 1934. All sessions except those noted were open to members of the annual training conference for leaders of peace education courses at summer and winter institutes (sponsored by the Commission) in session May 10-16, 1934 and to the general public. The Committee on Peace Education of the Board of Education sat with the Commission in all its sessions. The program prepared for the meeting of the Commission and the training conference were carried out as printed with slight modifications.

Monday Evening, May 14th.

The first session met in the Charles McCauley Stuart Chapel at eight o'clock Monday evening, E. F. Tittle presiding. Bishop E. L. Waldorf conducted a brief worship which was followed by addresses of Ralph W. Sockman, chairman of the Peace Commission, and Kirby Page, editor of THE WORLD TOMORROW. (See Exhibit A for excerpts from addresses.)

Tuesday Morning, May 15th.

The Commission reconvened at nine o'clock on Tuesday, Ralph W. Sockman presiding. Prayer was offered by Gilbert P. Cox.

Merle N. English, Assistant Secretary in charge of the educational program of the Commission, read his report of the work of the year indicating matters that should be considered by the Commission. The report called attention to and covered in detail the following items:

First: Increasing interest in peace education movement that is being shown throughout the church by editors of church papers, editors of Church School and Epworth League publications, the resolutions and courses of action adopted at conferences, ministerial groups, young people's groups and others, and the increasing amount of pamphlet literature, plays, books, etc. Over against this is the fact that there is a counter movement in the interest of preparedness and a danger that if war should come many who are now pacifist in their attitude will be swept into war preparation and participation as they were at the time of the World War.

Second: The increasing number of young men who are refusing to take military drill is evidence of the effectiveness of the educational program. These young people should have the hearty support of all the friends of peace as well as the official leadership of the church.

Third: Specific activities for the year included personal correspondence, general circularization of pastors and specific groups; contributions to church periodicals and releases to church and secular press; distribution of literature; cooperation with peace agencies such as the Federal Council of Churches, Committee on Militarism in Education, War Resisters League, Friends Service Committee, National Council for Prevention of War, etc; the summer and winter institute program for young people, training conferences for leaders in peace education; special attention to situations that have arisen in different parts of the country, the public stand and personal activities of the members of the Peace Commission, and the hearty backing both moral and financial of the educational program on the part of the Commission. Particular attention was given in the report to the compulsory military drill situation on campuses of several institutions, annual circularization of pastors prior to Armistice Day, the program for young people in summer and winter institutes, the annual training conference for leaders sponsored by the Commission, and the activities of annual conference Commissions and Committees on World Peace.

Fourth: A summary of the financial operation of the Commission indicates that for the current year beginning June 1, 1933 to April 30, 1934 the amount received on appropriation from the General Conference was \$2278.04 with expenditures of \$1678.04, leaving a balance available of \$600. This entire amount, however, will be needed to cover expenses of the Commission meeting, training conference and other obligations.

Fifth: The report contained definite suggestions concerning the program for 1934-35 which was further developed in the light of the discussion on May 16th.

On motion of W.E.J. Gratz, the Commission and others present expressed their appreciation of the very fine work done by Dr. English on the margin of time available from his other duties as Associate Secretary of the Board of Education.

E. F. Tittle, Secretary-Treasurer of the Peace Commission pointed out the additional benefit to the Peace Commission of its alliance with the Board of Education, and having the services of Dr. English and the facilities of the office. He suggested that any further action of the General Conference relative to the Peace Commission should include cooperation with the Board of Education. He expressed himself as immeasurably glad for the present arrangement of cooperation with the Board of Education.

Some questions were raised regarding the Ohio State University situation. Since Charles Hart, a student at the University, was present, he answered the questions. He said he was not sure court action was desirable in Ohio, but felt they had as good a case as the California boys. The student body at Ohio State University is apathetic on the question, but the organized clubs etc. are siding with the suspended boys. President Rightmire has been courteous but feels it to be entirely an administrative matter and is therefore not amenable to outside interference. He feels that statements and letters by pastors and parents are irrelevant. He considers it to be his business to carry out the views of the trustees rather than to give expression to his own.

George A. Coe, who spent the winter in California, gave a very helpful report of the situation at the University of California at Los Angeles. The full text of his remarks will be found in Exhibit B attached.

The treasurer's report was read, and on motion was approved. Details are in the file copy of this report.

Kirby Page then took charge of the discussion on the subject of present issues and the function of a church Commission on World Peace as well as other educational agencies of the church. Before going into the discussion, Dr. Page took issue with Dr. Coe's reference to Fascism. He defines Fascism as "a practical system under which there is monopoly of political power in the hands of one political party or political group, and all other political parties are suppressed. That monopoly is carried to the extent that there is no organized political opposition possible. Under Fascism there is no freedom of speech, organization, or assembly. The purpose of the monopoly is the perpetuation of the system of private property in the primary means of production and distribution. Significant facts about Fascism are: 1) its method of operation and 2) the purpose behind its operation. The method is monopoly and the purpose is dictatorship. It differs from communism in objective rather than in method.

In introducing the discussion, Dr. Page suggested four possible points at which the discussion might start:

- 1) removing the mask from war and getting people to see war as it is in these three aspects, (a) sordid nature of the forces that produce it, (2) nature of the weapons, (c) futility: ineffective and debases our ideals.

2) in the light of that knowledge of what war is, to brand it as a sin against God and man and treat it as any other evil or sin.

3) create the mind, heart, and organization that will lead to the strengthening of international government - nothing short of that being adequate.

4) proceed seriously in the business of revolutionizing the nations making up the international government.

The question was raised as to whether the Hearst newspapers are helping the cause of peace in showing the horrors of war. Dr. Page said it was having one of two possible results: first, if you don't want war again, be properly armed; and second, since war is like that, don't go to war. The Hearst interpretation gives too much emphasis on the wrong view - that of preparedness. World Peaceways Inc. posters now appearing in Asia and Fortune are giving better support to the peace cause. Incidentally, this organization is largely Jewish and deserves more Christian cooperation and support. So far, Christians have a very small part in it.

Continuing, he said, "We may assume that point I is settled in this particular company. Then the question is: Is it wise or necessary to get the church to brand this thing as sin and point the implications of such an indictment? There is immense advantage in taking the strongest word in religion - sin - to brand war. If there is any place for such a word this is it. Do we agree that destruction of personality is a sin? Is hatred a sin? Lying? Rape? Then our approach should be: If lying is sin, if stealing is sin, if hatred is sin etc. then war is sin because all of these things are found in war and are compounded and magnified."

Dr. Coe: "There are six million children in this country undernourished today. It is our duty to feed these children because we have power over the food. We are committing sin because we do not feed those children. It is sinful to withhold food from children. The thing that causes wars is the same thing that is making these children underfed."

Dr. Page: "Everybody who believes in war is almost obliged to believe in the blockade as part of war. But if it is sinful to starve women and children or men, then war is sin. To put the stigma of social sin on war, discuss its varied parts rather than looking at the whole. The approach here is to get the student to have the perspective to see the R.O.T.C. as part of the system that would starve people to death. It releases hatred on the world. Preparing to do a thing comes in the same category as the doing of it. The R.O. T.C. assumes new significance in that relationship. The fact that only 10% of quakers of draft age took the pacifist position during the World War signifies that they have not been convinced that it is sin."

Dr. Tittle suggested that we as members of the Peace Commission agree that we consider war a sin. We do not presume to speak for the whole Methodist denomination, but we look for the day when the General Conference will take such action officially. This provoked a discussion of what sin is. Dr. Page defined it as having three relations: 1) to personality, 2) to human relations, 3) to God. Dr. Coe defined it as "any act which depresses personality".

War is sin because it combines the following sins: lying, stealing, hatred, rape, murder, greed for profit, calling evil good, destroying faith in God and man, starvation, perversion of personality, idea that might makes right, retaliation, denial of civil processes, making God a god of war. Therefore, since war is sin, it is sinful to participate in war, sinful to serve as chaplain under military orders, sinful to prepare for war.

The question was raised as to whether we might not be in a situation where we would have to choose between sins no matter what we do. Dr. Page pointed out that the questions involved here are those of (1) necessity and (2) effectiveness.

Commission report -4

One needs to ask first what particular and specific conditions make it necessary, and what alternatives are there to the war method. Then, assuming for the sake of argument, that it is necessary and there are no alternatives, consider its effectiveness. Would war succeed in achieving the results required? This approach will usually rout the person offering such an argument.

In answer to the question whether it is not human nature to fight, Dr. Page said he handles that argument pointing out these facts: 1) human nature will not fight until propaganda has filled the mind with hatred, 2) how does it happen that you have to draft men?, and 3) how does it happen that you can keep men at the front only by the use of martial law?

Answering questions relating to China and Japan, Dr. Page indicated that it costs the American government - you and me - more money to protect American investments in China than the investments are worth, in addition to the irritation it arouses. Japan is obsessed with the war method idea. The only way to deal with her is suggested in the Lytton Commission report. The other nations must find sanctions for moral coercion in applying the alternative to war. We as religious educators must find a practical alternative to war, and procedure for carrying it out. We are obliged to deal with universals and permanents if our education is to be valid. Sin is universally sin and permanently sin. Government is essential for collective security. Alternatives to war must be made more attractive than sin before men will abandon sin. That makes an invincible combination.

Meeting adjourned to re-convene at two o'clock .

Wednesday Afternoon, May 15.

The meeting reconvened at two o'clock. After continuation of the discussion for an hour in general session, the Commission and Committee on Peace Education of the Board of Education and a number of resource persons met in separate session for the transaction of business.

Members present representing the Commission were: Ralph W. Sockman, E. F. Tittle, Benjamin F. Abbott, Miss Helen Florence Barnes, F. P. Corson; representing the Committee on Peace Education were: M. N. English, Thomas F. Holgate, W.E.J. Gratz, Lucius H. Bugbee; resource persons present were: Kirby Page, Blaine E. Kirkpatrick, Ray Wilson, Lois M. Wentworth. Dr. Sockman presided. Items for consideration were presented by Dr. English.

Report on Military Training Situation at Ohio State University. The report of Dr. English on military training situation at Ohio State University prepared and mailed to the members of the Commission and Committee following his visit to Columbus on April 2, 1934 was given detailed consideration. Dean Holgate suggested that special emphasis should be placed upon the fact that military training is not required by the Morrill Act but that it only requires that military training shall be offered. Dr. Page made clear that the strategy of the church should be in objecting strenuously to the principle of compulsion rather than seeking more generous exemption for conscientious objectors.

Commendation of War Resisters. The Commission and others present expressed their hearty approval of the Christian and courageous stand taken by the young men in Maryland, California and Ohio in their refusal to take military drill, pleading their cooperation in every way possible with these or any other young men who, as conscientious objectors, take similar positions.

After careful consideration and with slight modification in numbers 4 and

5 the recommendations in the report on military training situation at Ohio State University were adopted as follows:

1. That we hold strictly to the primary issues stated above assuring the administration of the University of our appreciation of the progress that has been made, the fine spirit in which negotiations have been conducted, and that it is our desire to cooperate with the University in a solution of the problem that will be mutually satisfactory.

2. That the local groups seek a closer coordination of their work; that the joint committee from Ohio and Northeast Ohio Conferences name a sub-committee through whom the Commission and Board can cooperate; and that the Commission and Board do everything possible in cooperation with the local committees to stimulate an aggressive and continuous effort to secure a satisfactory solution of the issue in line with the suggestions indicated above, i.e., that the statement of the conscientious objectors, when certified by the pastor or other representative of the church, be accepted by the University as meeting the requirements, and that conscientious objectors contemplating attendance at a university be assured that the matter will be handled without embarrassment.

3. That the Board of Education be requested to approach the Methodist colleges of Ohio and elsewhere as may seem advisable with reference to their willingness to accept as students persons that have been suspended because of conscientious objection to military drill; and what can be done in providing scholarships, student loans and employment for those who may need that kind of help.

4. Financial appeal by the Peace Commission and Board of Education be limited to efforts to raise funds for the purpose of meeting legal expenses where court action is advisable in the case of persons who have refused military drill and are under suspension or have been expelled, and to the carrying on of the educational program.

5. Believing that the present situation offers a fine opportunity for the education of young people and adults and that due consideration will be given to expressed opinions of those opposed to compulsory military drill, and that the University administration should have the benefit of the full weight of such opinion, we recommend immediate action along the following lines:

For Young People: That the Department of Epworth League and Young People's Work of the Board of Education communicate with the Epworth Leagues of Ohio calling attention to issues involved; provide discussion outline and resource materials for a study of the Christian attitude toward war and what young people can do to help in this particular situation; with practical suggestions for personal and group action i.e.:

(a) Personal commitment to the policy of war resistance including opposition to military training in civilian educational institutions and refusal to take such drill.

(b) That Epworth League groups whose members are conscientious objectors to military drill write President George W. Rightmire requesting removal of the compulsory feature of military training, and state that members of their group entitled to attend the Ohio State University will attend elsewhere if the compulsory feature of drill is not discontinued.

(c) That in the summer and winter institutes for young people courses in world peace be given with definite emphasis upon the Christian attitude and what young people can do to promote the cause of peace with special emphasis upon the situation they must face in Ohio.

For Pastors and Adult Laity. That the Peace Commission and Board of Education communicate with pastors of Ohio:

(a) Calling their attention to the issues involved, the responsibility of the church, and the stake it has in the outcome of the situation, and suggest public discussion of the issues involved.

(b) That they as individuals and their official boards and congregations express to the University authorities their approval of the recognition of the principle of exemption, urging that this be made a permanent policy; urging the rights of individuals in all matters of conscience, and that no one be debarred from attending a school supported by public taxation if attendance requires violation of conscience.

(c) Request that the statement of the individual when properly certified by the pastor or other representative of a church be regarded as sufficient evidence of sincerity.

(d) Effort should be made to secure the cooperation of influential laymen, the newspapers, ministerial associations and other groups.

6. That the Commission and Board of Education continue to give the church and secular press releases setting forth the position of the Methodist Church and developments from time to time, urging active participation in upholding the Christian attitude and purpose as expressed in the official action of the Methodist Church and the support of those whose loyalty to its position involves them in embarrassment.

7. That the Commission and Board of Education request the Bishops at their next semi-annual meeting to issue a statement to the church and make clear that paragraph 562 of the Discipline is the official position of the Methodist Church, and is to be upheld by individual members of the church; that they request the reopening of the cases of the Methodist boys under suspension; that they urge adoption of the policy of exemption for conscientious objectors as a permanent policy of the university; and that they urge the adoption of a technique of applying the principle that has been proposed by Bishop H. Lester Smith and others.

8. That members of the Peace Commission and the Board of Education personally communicate with all individuals and groups that take a stand in support of the position of the church, assuring them of our endorsement and support.

While the above recommendations are made primarily with reference to the Ohio situation, it is believed that they point the way to a policy to be followed in other situations as they most assuredly will develop.

There is no question but that many students and faculty members as well as the general public are "waiting to see what the church does." Some are anxious, others are cynical saying that the church will do nothing, while others are greatly pleased and encouraged by what the church has already done. It seems to me that here is an opportunity for leadership in a great Christian cause which must not be neglected by the Methodist Church.

Action by the Bishops. In accord with recommendation #7, a communication was sent to the Board of Bishops in session at Cleveland, Ohio requesting that they issue a statement relative to the official character of paragraph 562 of the Discipline of the Methodist Episcopal Church, and on the subject of exemption of conscientious objectors from military drill.

Appropriate action was taken by the Bishops as follows:

"The Board of Bishops of the Methodist Episcopal Church in its semi-annual meeting held in Cleveland, Ohio May 16-20, 1934, expresses its judgement that the attitude of the Methodist Episcopal Church upon the question of world peace is clearly stated in paragraph 562 of the Discipline of the Methodist Episcopal Church held in Atlantic City, New Jersey in May 1932, correctly sets forth its official position and should therefore receive the full support of the Methodist Church.

"The Board of Bishops also records its conviction that no discrimination should be made against any student who because of conscientious objection to war requests exemption from military service when such student is duly certified by his pastor as a member in good standing in the Methodist Episcopal Church, and the Board of Bishops also respectfully insists that the same consideration be given such student as is granted to members of other similar religious organizations."

Good Will Day Observance. A communication was sent to the World Goodwill Day Committee endorsing the efforts they are making in behalf of peace through observance of this day.

Friends Service Committee. The group expressed appreciation of the service being rendered by the Friends Service Committee functioning through the Mid-West Institute of International Relations and pledging support of the Commission as far as possible in publicity and urging attendance by Methodist people.

Resource Materials for Institute Leaders. On motion, it was recommended that the Department of Institutes continue to make available for those who are to teach courses on International Relations and World Peace such resource materials as will be helpful to them in preparing their courses.

Peace Crusade. On motion, it was agreed that we cooperate in the Peace Crusade proposed by the Federal Council of Churches, if after consultation with Walter W. Van Kirk it is found that the plan is to be carried out.

Non-invasion Promise. On motion it was agreed that since the "personal non-invasion promise" proposed by Albert W. Palmer is less drastic than the recommendations already made by the Peace Commission, we take no definite action regarding it at this time.

Peace Stamp. On motion a committee consisting of M.N.English, W.E.J.Gratz, Thomas F. Holgate was appointed to investigate carefully the Peace Stamp proposed by Mr. J. W. Hamilton, of St. Paul, Minnesota and take such action as they deem advisable.

Program and Budget 1934-35. On motion the Executive Committee consisting of Drs. Sockman, Tittle and English, was authorized to outline the educational program for the year June 1, 1934 to May 31, 1934 in the light of the discussions in the meeting to be held May 16, and also to determine the budget for 1934-35, all expenditures to be kept within the funds available out of the General Conference appropriation. The committee was to prepare copy of budget for incorporation in the minutes.

Committee on Pronouncement. On motion, the chairman appointed the following committee to prepare pronouncements to be presented to the Commission for approval: E.F.Tittle, Lucius H. Bugbee, Kirby Page, and Blaine Kirkpatrick.

Tuesday Evening, May 15.

The Tuesday evening session was held in the chapel, M.N. English presiding. Prayer was offered by Benjamin F. Abbott. The speakers were Charles Hart, student at Ohio State University, who gave the story of the situation at Ohio State

in connection with the refusal of students to take military drill, and Dr. Walter W. Van Kirk, secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches in America, who called attention to the progress that had been made, and issues that need to be faced by the church in its campaign for the elimination of war. (Exhibit C)

Wednesday Morning, May 16.

The Commission and Committee on Peace Education met at 8:30 A.M. to hear the report of the special committee on pronouncements. After careful consideration, the paper was adopted. (Exhibit D) The worship service was held in conjunction with the chapel service of Garrett, Miss Helen Florence Barnes of the Commission, making the address.

Following the chapel service, the regular public session was resumed. Greetings were presented by E. Raymond Wilson of the Friends Service Committee, Harry Holmes of the World Alliance for International Friendship Through the Churches, Walter W. Van Kirk of the Federal Council of Churches, and Benjamin F. Gregory, editor of the Methodist Times and Leader, London, England.

Pending the final preparation of the pronouncement of the Commission, Dr. George A. Coe addressed the group.

Lucius H. Bugbee read the pronouncement prepared and adopted by the Commission and it was received with hearty approval. Suggestions were made that this pronouncement be issued in pamphlet form for wide distribution among the laity of the church and that it be used in classes preparatory to church membership, since instruction in peace should be part of the program.

The theme for the day was "Making the Church an Effective Agency for World Peace". The discussion method was followed, dealing with such questions as: what should we teach children? young people and adults? what materials are available for use in local churches? and how make use of the various organizations within the local church in peace education? The discussion was participated in by representatives from the staff of the Board of Education and related organizations of the church, and members of the group. It is expected that the suggestions developed in the discussion will be made available when the manual on peace education in the local church, "Let Us Wage Peace", is published.

F. P. Corson reviewed the proceedings of the Commission, calling attention to the outstanding features of the sessions, and the important problems facing the church in its program for a warless world. (Exhibit E).

The Commission expressed its appreciation of services of those who had planned and carried out the arrangements for the meeting and to Garrett Biblical Institute for its hospitality and use of the dormitory facilities, the chapel and other rooms used during the sessions of the Commission.

Ralph W. Sockman spoke briefly and most effectively. He said that he had stood not long ago by the tomb of Napoleon. He lifted his eyes from the stands of battle-flags of the long ago to a spot above the exit and beheld the crucifix. The world, he told us in his parable, must turn from its homage to military heroes and from its battle-flags to the cross of Christ. And no mere fleeting glance of a hurried tourist will suffice. For many of us, Dr. Sockman summed up the three days of the meetings in this striking illustration.

The meeting was concluded with the benediction.

Exhibit A

Excerpts from Address by Ralph W. Sockman.

The person who says pacifists will not hold in time of war are not justified. They have no precedent for such a statement because the peace movement of today has no precedent. However, the need for active peace program is still very great.

Our energies should be thrown into the effort to re-interpret war-time words in the light of the Kellogg Peace Pact; popularize the new patriotism; put new content into the old words and use them to create peace so that the peace maker is honored as the man best serving his country. Deliberately use propaganda to show what war really is. Show up the munition makers; ridicule them and others reaping profits from war; dramatize the tremendous cost of war in terms we can grasp; such as: the World War cost the U. S. $2\frac{1}{2}$ billion dollars a year or \$10 a day for a million years and then for 35,000 yrs. more. Or, if that amount were in silver dollars in one pile it would reach 16 times as high as the empire State Building in New York City. What untold suffering could be avoided if that amount could be used for peace purposes! But men, not money, is the greatest cost of war. If the number of men killed in the World War could march past one point 20 abreast it would take four months of uninterrupted marching for all to pass that point.

The best preparedness for the peace movement is the implementing of peace resolutions with adequate machinery for peace. Work for a Peace Department in state and national government. And finally, enlist men and women alike in the great cause of creating a peaceful world - a cause which works for men rather than against them.

Exerpts from Address by Kirby Page.

Dr. Kirby Page followed with a further study of patriotism, comparing the old and the new patriotism. The gist of his thought was this:

Patriotism has four ingredients, (1) concern for people, (2) concern for ideals, (3) loyalty to those people and those ideals, and (4) willingness to suffer for those people and those ideals. Patriotism may be an attitude toward an enemy outside the country, or an enemy within. The old patriotism relies for safety upon armed preparedness. The major fallacy here is that it is directed against an imaginary enemy, not a real foe. It assumes that other nations are not peace loving like we are - which is a myth! The only security for one nation must be collective security for all nations, achieved through international government and sanctions for making that government effective.. Any government requires coercion to secure obedience to law. The analogy shows the necessity for sanctions or methods of coercion in international government. A state government does not require armed coercion in the dealings with the government of a community, nor does federal government require armed coercion in dealing with state government. Neither would international government require armed coercion in dealing with nations. Other means of coercion may be seen in the terrific power of moral indictment through world disapproval expressed by economic pressure or diplomatic pressure.

The patriotic attitude toward the enemy within the household - nationalism and capitalism - was indicated thus: The greatest single enemy of the peace movement is within our country - the super-patriots and patriotic societies.

They would suppress the revolutionist who would change the present organization and status. Nationalism of the super-patriots is a real enemy difficult to conquer because it is founded on genuine idealism, but that idealism needs re-interpreting. In addition, there is the patriotism which uses persuasion, as found in education and organized religion; the patriotism which sees the property-owner as the country's enemy and would use the method of forceful transfer of power to the hands of the worker. Lastly, there is the patriotism which sees the real enemy to be the present system of ownership and control of the means of production and distribution in the hands of the few. This patriotic attitude demands that the system be transformed from top to bottom. Persuasion is not enough, neither is education enough, and forceful battle is futile. True patriotism must find a form of national coercion to transform our kind of society into a cooperative commonwealth.

Exhibit B.

Statement by Dr. George A. Coe on Military Training Situation in California

Just a word regarding tactics of Attorney Beardsley in California. He has succeeded in getting from the University agreement upon the facts, so that only questions of law are involved. Agreement upon the facts would have been very important if the case were going through the state court, and will be, no doubt, in the Supreme Court of the United States. Beardsley undertook to make it definite that the boys were put out of the university, they did not resign. They were put out for one reason,- refusal to take military drill on conscientious grounds. Great effort was made to induce the Chancellor of the University to put in writing a statement made orally to that effect. It was resisted by the attorney for the University, but it was secured. Beardsley is seeking proof of compulsion against those acting on grounds of conscience. He secured a document stating definitely that the boys were expelled from the university on grounds of conscientious objection and that the university would be willing to take the boys back when ready to take military drill. The rule under which the University of California at Los Angeles acted was made by the Board of Regents of the state, which Board was given special authority by the state legislature, and the case was thrown out of the Supreme Court of California on these grounds.

Beardsley went to the Supreme Court of the U. S. as attorney when the Supreme Court of California refused the case. This court, as I understand it, assumed original jurisdiction in the case. Ground for hope for a favorable result is extraordinary. Beardsley was attorney for Civil Liberties Union in the free speech case originating in California. A young woman was convicted for violation of California law for saying something about Communism. He appealed the case to the Supreme Court of the U. S. and secured a decision which reversed the attitude of this court, held for 100 years, and established a precedent in constitutional law on freedom of speech. Freedom of speech is one of the privileges of citizens which according to the 14th amendment may not be abridged by a state. It was the first time freedom of speech had been thus taken under the wing of the United States. It will follow, by purity of reasoning, that freedom of conscience will come under the protection of the 14th amendment. He is making a great deal of the fact that he is not contesting any state law, but that it is an original question of constitutional law of the U. S. He maintains that part of the case lies here: that the act of compulsion attempted by the University of California was compulsion to join the military forces of the United States in peace time. He wants to establish that there was compulsion and restriction of freedom of conscience. My impression is that he is as good a lawyer for this case as could be found anywhere.

In relation to the Ennis Coale case: in the trial court which issued the mandamus against the university, the judge ruled that Quakers have been granted exemption in Maryland as a legal right, not as a favor nor as a discretionary act of the university. The position of the Methodist Church with respect to war he declared to be the same as that of the Quakers, hence no discrimination between them was legal. The university denies the right of any religious body to exemption. The brief of its attorneys on the appeal quoted the action of the Supreme Court in the MacIntosh and Schwimmer cases in which it was said on the matter of national defense that no opinion, no conviction, no interest, no religious scruples had any standing; the will of the Congress was final. The decision

maintains that those who are already citizens stand in the same relation to the matter as those applying for citizenship. On those grounds therefore, the Supreme Court has already rendered a decision against us.

Chief Justice Hughes made a powerful argument against the majority decision in the MacIntosh case. He maintains that the tradition of American law recognizes that the conscience of a man has something original in it in the way of jurisdiction over his conduct. It is traditional in American law that a religious body may guide the conscience of a man and the state may not invade. Separation of church and state was made upon the assumption that each has an area of original jurisdiction - the state has an area which the church must not invade. Here the church is out of place. On the other hand, the principle recognizes that the church has an area from which the state is excluded. It has been assumed commonly in American law that that is so. The decisions in the Schwimmer and MacIntosh cases deny it.

The particular philosophy underlying the decision is identical with that underlying the philosophy of Hitler in Germany: Fascism is here in the decision of the Supreme Court - identical with the Fascism of Hitler, as far as the relation of church and state is concerned.

The question facing us is: Shall the church go into this abyss? The issue is of such tremendous importance for us as a church that we should by all means have church counsel before the Supreme Court in all these student cases that get before it. If possible, have an interdenominational representative, the best constitutional lawyer in the country to represent the churches.

Also, I would suggest we correspond with different denominations re: such action.

Exhibit C.

Excerpts from Address delivered by Walter W. Van Kirk
at the Meeting of the Methodist World Peace Commission

Evanston, Illinois, May 14 - 16

If the churches are to be effective in their peace program they will have to practice among themselves the gospel of goodwill and frater-nalism which they preach for the rest of the world. Churches that war over petty ecclesiastical and creedal matters are hardly in a position to condemn the politicians who war among themselves regarding diplomatic, military and economic issues.

Moreover, the churches will have to resist the tendency everywhere prevalent to nationalize religion and to secularize the institutions of religion. The churches in the United States have often expressed grave concern over the fate of the churches in other lands. They had better look to their own land. Religion is in a fair way to being nationalized right here at home. Aliens otherwise qualified having conscientious scruples against the bearing of arms are denied citizenship. American born boys who for reasons of conscience decline to take military drill are not infrequently denied the elemental right of pursuing their studies in state institutions of learning.

The church must free itself from this unwarranted domination of the state. If the church is to be the instrument in God's hand for the accomplishment of a warless world it must first emancipate itself from the encroachments of a state that would take captive the conscience of Christians.

**Study Materials
for Adults and Young People**

TOWARD WORLD COMRADESHIP, by A. C. Goddard. 30c.

WAR—a program unit. 15c; 2 for 25c.

PATRIOTISM—a program unit. 15c; 2 for 25c.

THE BIBLE AND WAR—a program unit. 15c.

HOW CAN WE WORK FOR PEACE?—a program unit. 15c; 2 for 25c.

THINKING IT THROUGH, by Evelyn Riley Nicholson. 40c.

**Reference Materials
for Adults and Young People**

Statement of the General Conference of the Methodist Episcopal Church on War and Peace (May, 1932), and action of the Board of Bishops (May, 1934). Single copy, free.

MEN CONQUER GUNS, by Van Kirk. 20c.

CRY HAVOC: AND LOOSE THE DOGS OF WAR, by Nichols. \$2.50.

THE BLOODY TRAFFIC, by G. Fenner Brockway. \$1.00.

PATRIOTISM LIMITED. 20c from War Resisters League, 171 West 12th St., New York City.

THE SECRET INTERNATIONAL. 25c a copy from The World Alliance, 70 Fifth Ave., New York.

ARMS AND THE MEN—reprint from *Fortune*. 10c from Doubleday-Doran Co., Garden City, N. Y.

THE ARMAMENTS RACKET, by P. E. T. Widrington. 25c from Morehouse Publishing Company, Milwaukee, Wis.

AMERICA MUST CHOOSE, by Henry A. Wallace. 20c from Methodist Board of Education, Chicago, Ill.

HIGHWAYS TO INTERNATIONAL GOODWILL, by Walter Van Kirk. 50c for text; 50c for teacher's manual.

THE TURN TOWARD PEACE, by Florence B. Boeckel. \$1.00.

THE WAR MYTH IN U. S. HISTORY, by Hamlin. 50c.

"CHARACTER: BAD," by Harold Gray. Harpers. \$2.00.

THE ECONOMIC INTERPRETATION OF WAR, by Thomas. Order from League for Industrial Democracy, 112 East 19th St., New York City.

For Children

CHILDREN'S STORY GARDEN, by Committee of Friends. Lippincott, Philadelphia. \$1.50. Stories which show the power of friendliness.

WE AND THE WORLD, Redfield. Silver, Burdett Co., New York. 84c. Every day we need and use things that come from all parts of the world. This book presents this fact in a most interesting way.

THROUGH THE GATEWAY, by Florence Boeckel. Macmillan, New York. 75c. Stories, poems, plays, and pageants promoting goodwill.

HEROES OF PEACE, Chamberlin. George Sully & Co., New York, 1929. \$1.50. Stories of men and women whose lives have brought the world closer in friendship.

HEROES IN FRIENDSHIP, Matthews. Oxford University Press, London, 1927. 85c. Stories of heroes in service to others.

PEACE CRUSADERS, by Anna B. Griscom. Lippincott. \$1.50.

ACROSS THE BORDERLINES. 75c from National Council for Prevention of War, 532—17th Street N. W., Washington, D. C.

CEASE FIRING, by Hulbert. Macmillan. \$1.50.

CLOSELY GRADED LESSONS—Course V; Course VI, Part 4.

All these books can be secured from The Methodist Book Concern.

Peace Plays

FOUR PEACE PLAYS, by Lydia Glover Deseo. 35c.

PEACE I GIVE UNTO YOU, by Dorothy C. Wilson. 35c.

WHERE LOVE IS GOD IS, by Tolstoy. 25c.

THE UNKNOWN SOLDIER SPEAKS. Dialogue between a minister and the unknown soldier. 15c a copy from Department of Epworth League, 740 Rush St., Chicago.

For information and materials on education for world peace, write The Board of Education, 740 Rush Street, Chicago, Ill.

43528

The agencies of our church shall not be used in preparation for war; they shall be used in preparation for peace.

—General Conference of the Methodist Episcopal Church, 1932

Toward World Peace

A statement by the General Conference Commission on World Peace of the Methodist Episcopal Church, May, 1934, and bibliography of study and reference materials on war and peace.

Order this leaflet from the

COMMISSION ON WORLD PEACE

740 Rush St., Chicago, Illinois

*Enclose cash with order. Single copies free;
15c per dozen; 50 for 50c;
75c per hundred.*

Toward World Peace

THE General Conference Commission on World Peace, at its annual meeting in Evanston, Ill., May 14-16, adopted the following statement: Its purpose is: (1) To register the convictions of the commission; (2) in the light of these convictions, to offer suggestions for serious study on the part of the church; and (3) to express the faith that these convictions, held by rapidly growing numbers, will commend themselves to Christians everywhere.

I. The Indictment of War

We believe that war is unnecessary and that, under modern conditions, it is futile and suicidal.

Our fundamental conviction is that war is sin. This is the logical conclusion which follows the pronouncements of the General Conference, but its full import does not yet possess the mind of the church at large. We believe that war is sin because it involves: (a) the slaughter of human beings; (b) violation of personality; (c) lying propaganda; (d) deliberate breeding of the spirit of hate; (e) vast destruction of property; (f) it puts in the place of moral law the doctrine of military necessity; (g) it distorts the religion of Jesus into the religion of a war god.

We think the time has come for the church to face the implications of this statement.

II. Consequences of This Indictment

As we see these implications, it follows that no Christian should engage in any war for any purpose or give to it his sanction or approval. This means that a Christian should refuse membership in any military organization whose purpose is the training of men to kill their fellow men or propaganda in support of the idea of military preparedness.

While the church should be willing to minister to human need wherever it exists, no Christian should consent to serve as a military or naval chaplain, since chaplains are an official part of the war machine, subsidized by the government and subject to the dictates of military authority.

We propose that the next General Conference enact legislation looking toward the withdrawal of Methodist ministers from the chaplaincy and making provision, under church subsidy and control, for the pastoral care of men serving in any branch of the armed forces of the United States.

III. Alternatives

If the old method of securing defense is to be abandoned, new methods must be devised.

Eventually, international government should be made possible, through such agencies as the World Court, International Labor Office, and the League of Nations. It is not enough to say that we have had such agencies and they have proved their futility; we must determine that they shall become strong and effective. The only alternative to world chaos is world order, secured through international government. Even in the face of temporary failure, we must persevere in our efforts to secure a world organization that will insure peace.

In order to be effective, international government must have at its disposal certain sanctions. We do not believe that it should depend upon military sanctions or upon the blockade or a boycott so severe as to threaten starvation. We believe that adequate sanctions could be found in the power of world opinion, diplomatic ostracism, and restriction of loans and credits.

IV. Removing the Causes of War

It is obvious that the chief causes of modern warfare are economic and political in character. Under an economic system whose primary motivation is self-interest, and whose chief method is competition, there develops a fierce struggle for raw materials and markets. When this struggle becomes acute and investment and property are threatened, the industrialists and the financiers, by appealing to doctrines of national honor and interest, exert pressure upon their respective governments to furnish diplomatic support and armed intervention. Thus private quarrels over private interests are transformed into national issues which threaten the peace of the world.

V. The Way to Peace

What, then, is *the way to peace*? We believe that what is needed within every nation is a rapid approach to a coöperative economic order and a resolute effort to strengthen international agencies of justice and security.

To this end we endorse the multilateral pact of non-aggression suggested by President Roosevelt in which each nation would pledge itself not to send its military forces across the boundaries of other nations.

We endorse the proposed congressional investigation of the arms and munitions industry. We are convinced that the President should be authorized to place an embargo on arms, munitions and credits to war making nations.

We urge that the President and Congress withhold appropriations required to carry out the naval building authorized by the Vinson Naval Bill and we disapprove the principle of appropriating public works money for naval construction.

In harmony with the purpose to establish more friendly relations between our own and Far Eastern nations, we are determined to work for the repeal of the Exclusion Act of 1924 and the admission of Orientals on the quota basis now in effect with respect to other nations.

VI. Conclusion

We recognize the fact that to many persons certain positions taken in this statement will seem too radical. We believe, however, that the danger the world is now facing is so great that drastic steps must be taken to prevent catastrophe. There are those who say that we are too late; war is bound to come. This we refuse to believe. Recognizing as we do, the extreme gravity of the present situation, we are nevertheless convinced that it is possible under God to save humanity from the awful scourge of another world war and to prepare the way for enduring peace.

We therefore appeal to Christians everywhere to take seriously their professed faith in God the Father of all, and to dedicate themselves without reserve to the mighty cause of the Prince of Peace.

Exhibit E.

Excerpts from Address by
Dr. F. P. Corson

The atmosphere of the Conference indicates a type of Religious Militancy on a high level and directed toward a constructive Christian outcome. Certain very definite signs of encouragement regarding the Peace Movement have been brought to our attention. After the slump in Peace activities which accompanied the rising sense of nationalism a new and more effective type of publicity for the Peace Movement is indicated; for instance in the wide sale of literature such as "Merchants of Death."

The attention which the Peace Movement is now receiving in high places indicates that it is a paramount issue in the world. The Church by training leaders and supporting the Peace position indicates a strengthened force for the movement.

In facing the Peace Movement realistically we should bear in mind first, that it is not only a religious and intellectual issue but an issue that has definite economic and social consequences. Social boycott is a weapon now used against the Pacifist. We must guard against delegating the Peace Movement solely to youth. It is also the business of adults who vote and wield political and economic influence and who can do something regarding it immediately.

The Peace Movement is likewise a world issue and world-wide sentiment must be created for it. The Church itself is not a unit either in its attitude toward Peace nor in the method of its accomplishment. The accomplishment of World Peace is not a simple matter but a very complicated procedure, which requires the closest attention of the statesmen of the world.

A new challenge is emerging to the Churches. This time the challenge does not involve the Church's government nor its theology primarily, it does involve the Social issues of Christianity of which World Peace is a most important factor.

SHERWOOD EDDY

347 MADISON AVENUE
NEW YORK CITY

May 15, 1934.

Dear Kirby:

I had a little time with Norman Thomas in Chicago. I showed him my MS on an evaluation of Marx, especially the statements which you had challenged. He agreed with every statement of mine, especially that economic factors rather than ideas are dominant in shaping an age.

I asked him if it was good strategy on my part to publish this book and pamphlet, and he said that it decidedly was.

I told him you differed on that point. I cannot quote his exact words, but what he said was to the effect that you are "hipped", or have a blind spot and emotional complex, or a prejudice when it came to Marx, Communism and Soviet Russia.

I find this feeling almost universal among your radical friends. Personally, I think it is affecting the usefulness of your magazine. I agree with you in condemning violence, class war, and the vulgarity and shortsightedness of Communist methods. I agree that they delight in knifing us in the back every time we form a united front. But I also agree with Reinie, Norman and a great many of your friends that you are getting "hipped" on one point, and that it is likely to limit your usefulness.

I ask you earnestly to think it over dispassionately this Summer and see if you cannot iron out this emotional complex. You may count on my backing to the limit. I never believed more in your work. There is no work I would rather support. I know your faults down to the ground, as you know mine and your

strong points

Ever affectionately yours,

Sherwood

SE/M

May 16, 1934.

Dear Friends,

In forwarding the following book list I feel that a few words of explanation and comment ought to be appended.

Explanation.

1. There were 135 contributors to the first list. They were requested to "suggest eight books which if progressively read would in your judgment give the average interested student some definite idea of the basis for our Christian philosophy and belief." In reply to this request about 400 titles were suggested.

2. These same contributors were then requested to select eight books from the combined list, which approached the problem from the three angles (1) social (2) scientific (3) philosophic. 120 replies were received and in this process the total number of titles was reduced to 278.

3. The list is in two parts. Part One gives the complete list of titles arranged according to the total number of times each book was suggested, showing selections under the different categories and also by college years. Part Two gives the highest eight books under each of the three categories. It will be noted that most of the books were suggested for more than one category, and in some cases the same book was suggested by the same person for all three categories.

4. The totals in Part Two are the figures for that category only and naturally are smaller than the totals for the same books in Part One.

5. It is needless to state that the Bible seemed so obviously a book to read that it was not even listed.

6. The contributors are all adults, in close touch with students and interested in personal student contacts.

7. It must be kept in mind that this is in no sense a "study", but is simply a recording of suggestions received.

Comments.

1. The number of titles suggested is amazing and shows that in the minds of the contributors at least, we have few if any outstanding "classics" in this field;- over fifty additional books were suggested in the second review, none of which had more than one vote. I haven't taken the trouble to record these.

2. The nature of many replies indicates that the contributor was hard put to it to think of eight books, and some were entirely at sea when it came to selecting twenty-four books under three categories.

3. This immediately raises the question of the importance of emphasizing the intellectual content of present day religious positions. Where and how does the interested student get his study material? Is reading guidance so chaotic in other areas?

4. Practically all the persons who contributed to this list are availing themselves of every opportunity for further study, filling their intellectual reservoirs with added streams of learning, preparing themselves for service to youth. Does it seem impertinent to suggest that they add to this store by taking time to study the intellectual needs of youth and familiarize themselves with a sufficient number of books of creative value so that they will in a sense become specialists in this area even if their range is somewhat limited?

5. There is no idea that the books in this list are the books to give to students and probably few would agree that all the eight books in each category are the best available. This list does however represent the combined thought of 120 persons who are interested in the personal approach to students and those selecting books to put in the hands of students might reasonably be expected to have given enough time and study to the problem so that the selections they make are selections, and not taken at random or simply because they have interested the mature reader.

6. To my mind bibliographies, while of the greatest importance to specialists, are mere pitfalls for the ordinary reader. The contribution I would like to make is to suggest that a student, if he shows any interest whatever, be challenged to agree to read a minimum of eight serious books during his undergraduate years, two each year, either along with his studies or during vacation periods. These should represent a sequence and the adviser should be familiar with the contents if he is to be helpful as a consultant.

7. I am not attempting to over-emphasize the intellectual approach but it is well to consider whether we are not encouraging a "zeal without knowledge" in our present religious approach.

8. There may be some mistakes in title and author. Strange to say very few were given exactly correct and it has taken considerable time to check and edit the complete list.

9. I expect in the near future to enlist the cooperation of several authorities on Christian literature with the hope that they will study the list and categories and possibly suggest more helpful norms than those selected.

10. I shall be happy to receive any comments or suggestions on the whole process. Use the list as you choose but because of the intended further revision please do not publish the list as a whole, or in major part.

Cordially,

E. A. YARROW,
Field Representative.

A BOOK LIST FOR COLLEGE STUDENTS

- I Social Approach
II Scientific Approach
III Philosophic Approach

PART ONE

- A Freshman
B Sophomore
C Junior
D Senior

Arranged in order of
total times suggested

- - - - -

(Above 50)

Tot.	I	II	III	A	B	C	D
83	51	14	18	19	26	26	12
75	11	12	52	7	8	21	39
73	14	41	18	38	25	10	-
61	57	4	-	1	12	22	26
55	43	4	8	-	1	6	48
55	6	25	24	6	25	11	13
52	4	18	30	4	5	13	30

	Page
Living Creatively	Van Dusen
Plain Man Seeks for God, The	Fosdick
Modern Use of the Bible	Ward
Our Economic Morality	Niebuhr
Moral Man and Immoral Society	Wieman
Methods of Private Religious Living	Streeter
Reality	

(Between 40 and 50)

Larry	49	20	9	20	42	6	1	-
In Quest of Life's Meaning	49	5	8	36	30	15	2	2
Mysterious Universe	46	-	45	1	6	8	13	19
Science and the Unseen World	45	-	45	-	4	9	16	16
As I See Religion	45	11	6	28	6	16	18	5
Does Civilization Need Religion	44	32	7	5	3	7	22	12
About Ourselves	43	8	25	10	27	7	7	2
Science in Search of God	41	2	39	-	8	10	18	5
Theism and the Modern Mood	41	1	7	33	-	5	20	16
Out of My Life and Thought	40	10	10	20	2	15	13	10

(Between 30 and 40)

By an Unknown Disciple	39	11	7	21	33	4	2	-
What Men Live By	36	15	8	13	16	7	7	6

(Between 30 and 40 Continued)

		Tot.	I	II	III	A	B	C	D
Christianity and the Social Crisis	Rauschenbusch	34	28	3	3	3	8	19	4
Enduring Quest, The	Overstreet	32	5	7	20	-	7	12	13
Jesus or Christianity	Page	32	20	8	4	8	12	9	3
Beliefs That Matter	Brown	32	3	6	23	10	12	6	4
Meaning and Truth of Religion	Lyman	31	1	7	23	-	1	6	24
Preface to Morals	Lippmann	30	8	5	17	-	11	10	9

(Between 20 and 30)

Magnificent Obsession	Douglas	29	12	8	9	9	15	3	2
Kagawa	Axling	28	22	3	3	11	8	6	3
Issues of Life	Wieman	28	2	4	22	3	2	6	17
Toward ~~an~~ Understanding of Jesus	Simkhovitch	28	16	7	5	8	11	7	2
Conflicts in Religious Thought	Harkness	26	1	3	22	11	9	6	-
Adventurous Religion	Fosdick	24	9	3	12	4	16	3	1
New Deal	Chase	23	21	2	-	6	5	8	4
Jesus of History	Glover	23	6	7	10	8	12	2	1
Life of Prayer in a World of Science	Brown	23	1	22	-	1	7	9	6
Religious Experience and ~~the~~ Scientific Method	Wieman	21	-	21	-	1	5	10	5
Pathways to the Reality of God	Jones	21	1	1	19	2	4	8	7
Christinaity and the New World	Barry	20	12	4	4	3	6	2	9

(Between 10 and 20)

Christianizing the Social Order	Rauschenbusch	19	18	1	-	5	3	8	3
Psychology and Morals	Hadfield	18	2	12	4	2	5	8	3
Twenty-One	Harris	17	9	4	4	12	4	1	-
Meaning of Prayer	Fosdick	17	1	10	6	9	7	1	-
Morals of Tomorrow	Sockman	16	12	-	4	3	3	4	6
Acquisitive Society, The	Tawney	15	13	1	1	1	6	2	6
Autobiography of Lincoln Steffins		15	13	1	1	2	4	6	3
Love and the Law of Life	Kagawa	15	12	-	3	3	5	3	4
Christianity and the Race Problem	Oldham	14	10	4	-	1	4	8	1
Jesus After Nineteen Centuries	Tittle	14	6	2	6	2	4	3	5
Men, Women and God	Gray	14	8	4	2	5	7	1	1
Social Principles of Jesus	Rauschenbusch	14	14	-	-	4	6	2	2
Christ of the Indian Road	Jones	13	7	-	6	5	4	2	2
Emergent Evolution	Morgan	13	-	13	-	2	2	6	3
Psychological Approach to Theology	Horton	13	-	8	5	-	-	6	7
Religion and Social Justice	Eddy	13	12	-	1	3	3	6	1
Religion in a Changing World	Silver	13	6	4	3	4	2	3	4
Religious Perplexities	Jacks	13	-	3	10	4	3	3	3
Wrestle of Religion with Truth	Wieman	13	-	8	5	-	2	4	7
Five Great Philosophies of Life	Hyde	13	1	2	10	8	1	4	-
Varieties of Religious Experience	James	13	-	11	2	1	7	3	2
From Immigrant to Inventor	Pupin	13	1	12	-	11	1	1	-
Meaning of God in Human Experience	Hocking	12	-	2	10	-	1	3	8
Men and Machines	Chase	12	5	7	-	3	5	4	-
Meaning of Faith	Fosdick	12	2	4	6	6	3	2	1
Art of Thinking	Dimnet	10	2	4	4	2	4	1	3
Epic of America, The	Adams	10	7	1	2	5	2	3	-

(Between 10 and 20 Continued)

		Tot.	I	II	III	A	B	C	D
Growth of the Idea of God	Mathews	10	2	2	6	3	-	3	4
Human Nature and Its Remaking	Hocking	10	-	5	5	-	-	4	6
Which Way Religion	Ward	10	9	-	1	1	4	5	-

(Less than 10)

Am I Getting an Education?	Coe	9	3	3	3	3	4	2	-
Mastery of Sex Through Psychology and Religion	Weatherhead	9	4	4	1	-	5	2	2
Religion and the Next Generation	Aubrey	9	2	5	2	3	3	2	1
Religion and the Rise of Capitalism	Tawney	9	9	-	-	-	1	2	6
Re-Thinking Missions		9	6	-	3	-	1	3	5
Twenty Years at Hull-House	Addams	8	7	-	1	2	3	1	2
What is Christian Education?	Coe	8	4	2	2	1	1	1	5
All Quiet on the Western Front	Remarque	7	7	-	-	5	2	-	-
Belief Unbound	Montague	7	-	6	1	-	-	1	6
Body, Mind and Spirit	Worcester & McComb	7	-	6	1	1	3	2	1
Ghandi	Andrews	7	5	-	2	2	3	1	1
Human Nature & Conduct	Dewey	7	1	5	1	-	-	3	4
Let's Be Normal!	Kunkel	7	-	6	1	2	-	2	3
Motives of Men	Coe	7	2	3	2	3	-	3	1
Personality of Jesus	Page	7	3	2	2	6	-	-	1
Robbing Youth of Its Religion	Halliday	7	1	2	4	5	1	-	1
Science, Religion and Reality	Needham	7	-	7	-	-	-	1	6
Social Perplexities	Hunter	7	7	-	-	2	4	1	-
What and Where is God	Swain	7	-	3	4	3	1	2	1
Ascent of Man	Drummond	6	-	6	-	4	1	1	-
Coming to Terms with the Universe	Poteat	6	-	4	2	3	1	2	-
Democracy and Education	Dewey	6	2	2	2	2	2	2	-
Educating for Citizenship	Coe	6	4	1	1	2	1	3	-
Facing the Crisis	Eddy	6	4	2	-	3	1	2	-
Holism and Evolution	Smuts	6	-	4	2	-	-	2	4
Life of the Spirit and the Life of Today	Underhill	6	-	3	3	-	2	1	3
Life of Wilfred Grenfell	Grenfell	6	2	4	-	4	1	1	-
Making of the Modern Mind	Randall	6	1	2	3	-	1	3	2
Religion of Jesus	Bundy	6	2	-	4	1	2	1	2
Social Gospel and the Christian Cultus	Morrison	6	6	-	-	-	1	1	4
Wanderer's Way, A	Raven	6	1	4	1	-	6	-	-
Christian Ethics and Modern Problems	Inge	5	5	-	-	-	-	5	-
Facing Student Problems	Curry	5	4	-	1	5	-	-	-
Fire in the Flint	White	5	4	1	-	2	1	2	-
I Believe in God	Roydon	5	-	2	3	2	1	1	1
Influencing Human Behavior	Overstreet	5	2	3	-	1	2	-	2
Jesus and His Cause	Curry	5	3	1	1	5	-	-	-
Living Universe	Jacks	5	-	5	-	-	2	2	1
Master, The	Bowie	5	1	-	4	3	-	2	-
Meaning of Right and Wrong	Cabot	5	2	1	2	-	1	1	3
Moral Crisis in Christianity	Nixon	5	5	-	-	1	-	3	1
New Dimensions of Religion	Foster	5	-	4	1	2	-	-	3
Psychology of Power	Hadfield	5	-	4	1	2	1	1	1
Quest of the Ages	Haydon	5	-	1	4	-	-	2	3

(Less than 10 Continued)

		Tot.	I	II	III	A	B	C	D
Sex Life of Youth		5	-	5	-	4	-	1	-
Religious Foundations	Jones	5	2	1	2	1	1	-	3
Toward the Understanding of Karl Marx	Hook	5	5	-	-	-	1	2	2
What Ails Our Youth	Coe	5	2	2	1	3	-	-	2
Wholesome Personality	Burnham	5	2	2	1	-	2	2	1
Faith for the New Generation, The	Gilkey	4	2	1	1	1	2	-	1
Guide Thru World Chaos, A	Cole	4	4	-	-	-	-	-	4
Christian Adventure, The	Gray	4	2	1	1	3	-	-	1
Forest Hospital at Lambarene, The	Schweitzer	4	1	2	1	3	-	1	-
Forgive Us Our Trespasses	Douglas	4	1	1	2	1	2	-	1
Fundamental Ends of Life	Jones	4	-	-	4	-	3	1	-
Man's Social Destiny in the light of Science	Ellwood	4	3	1	-	-	2	1	1
Meaning of Culture	Powys	4	1	-	3	-	1	3	-
Mutual Aid	Kropotkin	4	3	1	-	1	1	1	1
New Challenges to Faith	Eddy	4	-	4	-	3	-	-	1
Pathways to Certainty	Brown	4	-	1	3	1	1	-	2
Religion and the Good Life	Bower	4	-	2	2	-	2	2	-
Religion in the Making	Whitehead	4	-	1	3	-	2	-	2
Richard Kane Looks at Life	Edman	4	4	-	-	3	1	-	-
Secrets of Effective Living	Gilkey	4	1	2	1	-	-	2	2
Social Teachings of the Prophets and Jesus	Kent	4	4	-	-	2	2	-	-
Twelve Tests of Character	Fosdick	4	1	-	3	2	1	1	-
Apology, Phaedo & Crito, The	Plato	4	-	-	4	-	-	-	4
Experience of God in Modern Life	Lyman	4	2	1	1	-	1	2	1
World's Living Religions	Hume	4	-	1	3	1	1	1	1
Managing One's Self	Gilkey	4	1	1	2	2	1	1	-
Adventure	Streeter	3	1	1	1	-	2	-	1
Devotional Diary, A	Oldham	3	1	1	1	2	1	-	-
Bible Through the Centuries	Willett	3	-	2	1	2	-	1	-
Certainty of God, The	Gilkey	3	1	-	2	1	1	-	1
Christ of the Mount	Jones	3	1	-	2	1	1	-	1
Christian Ideal for Human Society	Garvie	3	3	-	-	-	-	-	3
Clash of World Forces, The	Mathews	3	2	1	-	1	1	1	-
Conquest of Fear	King	3	1	1	1	1	-	1	1
Education of the Whole Man	Jacks	3	1	-	2	1	1	-	1
Ethics of Jesus	King	3	2	1	-	1	1	-	1
Foundations	Streeter & Others	3	-	2	1	-	1	-	2
Knowing and Helping People	Dresser	3	2	1	-	1	-	1	1
Manhood of the Master	Fosdick	3	1	1	1	1	2	-	-
Master of the Inn, The	Herrick	3	2	-	1	2	-	1	-
Organizing Myself	Edwards	3	-	3	-	2	1	-	-
Paths to the Presence of God	Palmer	3	-	1	2	1	-	2	-
Procession of the Gods	Atkins	3	-	1	2	1	1	-	1
Prophet	Gibran	3	-	-	3	-	1	2	-
Psychology of Religion	Coe	3	1	2	-	-	2	1	-
Road Back	Remarque	3	3	-	-	1	-	2	-
So Youth May Know	Dickerson	3	1	2	-	3	-	-	-
Syrian Christ	Rihbany	3	-	1	2	2	1	-	-
Those Disturbing Miracles	Douglas	3	-	3	-	1	2	-	-
What May I Believe	Soper	3	-	1	2	1	2	-	-
What Men Are Asking: Some Current Questions in Religion	Coffin	3	-	1	2	1	2	-	-

(Less than 10 Continued)

		Tot.	I	II	III	A	B	C	D
Young Revolutionist	Buck	3	3	-	-	2	1	-	-
Wholesome Marriage	Groves	3	2	-	1	-	-	1	2
Forty Years for Labrador	Grenfell	3	-	-	3	2	1	-	-
Emerging Christian Faith, An	Nixon	2	1	1	-	-	-	1	1
Christian View of the Old Testament	Eiselen	2	-	1	1	2	-	-	-
Christianity and Progress	Fosdick	2	-	-	2	1	1	-	-
Christianity's Contribution to Civilization	Eldridge	2	-	2	-	-	2	-	-
Coming Struggle for Power, The	Strachey	2	2	-	-	-	-	-	2
Concerning the Inner Life	Underhill	2	-	-	2	-	-	-	2
Days of His Flesh	Smith	2	1	-	1	-	1	1	-
Finding of God	Brightman	2	-	1	1	-	-	2	-
Fountain, The	Morgan	2	-	-	2	1	-	1	-
He Whom a Dream Hath Possessed	Knox	2	1	-	1	1	1	-	-
History of Christian People	Rowe	2	-	-	2	-	-	2	-
House Beautiful	Pollock	2	-	-	2	-	-	-	2
Humanity of God	Buckham	2	-	-	2	-	-	1	1
Idea of the Holy	Otto	2	-	-	2	-	-	-	2
Jesus and Our Generation	Gilkey	2	-	1	1	-	1	1	-
Knowing the Bible	Knox	2	1	-	1	-	2	-	-
Let Us Be Intelligent	Coe	2	-	1	1	-	2	-	-
Life and Letters of St. Paul	Smith	2	1	-	1	-	-	1	1
Life of Henry Drummond	Smith	2	-	2	-	-	2	-	-
Life of Henry Wright, The	Stewart	2	1	-	1	-	2	-	-
Man Nobody Knows	Barton	2	1	-	1	1	-	1	-
Marks of a World Christian	Fleming	2	2	-	-	1	-	-	1
My Idea of God	Newton	2	-	1	1	1	-	-	1
Pastoral Psychology and Mental Health	Oliver	2	1	1	-	-	-	-	2
Place of Jesus Christ in Modern Christianity	Baillie	2	-	1	1	-	-	2	-
Psychology of Religious Adjustment	Conklin	2	-	2	-	-	1	-	1
Quest for Certainty	Dewey	2	1	1	-	-	1	-	1
Reality in Worship	Sperry	2	-	-	2	1	-	1	-
Reasonableness of Christianity	Macintosh	2	-	1	1	-	1	1	-
God and Ourselves	Lewis	2	-	-	2	-	-	-	2
What I Owe to Christ	Andrews	2	-	-	2	-	-	-	2
World's Great Religious Poetry	Hill	2	-	-	2	-	2	-	-
Reconstruction of Belief	Gore	2	-	1	1	-	-	-	2
Rediscovery of Jesus	Bundy	2	1	1	-	-	2	-	-
Revolt of the Masses, The	Gasset	2	2	-	-	-	-	-	2
Roots of Religion in the Human Soul	Baillie	2	-	-	2	-	-	1	1
Science of Power	Kidd	2	-	2	-	-	2	-	-
Sex and Common Sense	Roydon	2	1	1	-	-	-	1	1
Social Creed of the Churches	Ward	2	2	-	-	-	-	-	2
Teachings of Jesus	Branscomb	2	1	-	1	1	-	1	-
Ventures in Belief	Van Dusen	2	-	1	1	1	-	1	-
What It Means to be a Christian	Bosworth	2	1	-	1	1	-	-	1
Dynamic Faith, *	Porter	1	-	-	1	-	1	-	-
Abide in Christ	Murray	1	-	1	-	1	-	-	-
Modern Symposium	Dickinson	1	-	1	-	-	1	-	-
Bible and the Quest for Life	Curry	1	1	-	-	1	-	-	-
Birth and Growth of Religion	Moore	1	-	-	1	-	1	-	-
Cardinals of Faith	McCall	1	-	-	1	-	-	1	-
Changing Background in Religion and Ethics	Carr	1	-	-	1	-	-	1	-

Tot. I II III A B C D

(Less than 10 Continued)

Character Through Creative Experience	Bower	1	-	1	-	-	-	-	1
Christ at the Round Table	Jones	1	1	-	-	-	-	1	-
Christian Life - A Normal Experience	Weatherford	1	-	1	-	-	1	-	-
College Student Thinking It Through	Charters	1	-	-	1	-	-	1	-
Constructive Revolution of Jesus	Dickey	1	1	-	-	1	-	-	-
Continuity of Christian Thought	Allen	1	1	-	-	-	-	1	-
Creative Prayer	Herman	1	-	-	1	-	-	1	-
Dilemma of Religious Knowledge, The	Bennett	1	-	-	1	-	-	-	1
Discovering Ourselves	Strecker & Appel	1	-	1	-	-	-	1	-
Eloquence of Christian Experience	Calkins	1	-	1	-	-	1	-	-
Facing Life	Faunce	1	-	-	1	1	-	-	-
How to Find the Right Vocation	Kitson	1	1	-	-	-	-	-	1
Fine Art of Living Together, The	Beaven	1	1	-	-	1	-	-	-
For Sinners Only	Russell	1	-	-	1	-	1	-	-
From Man to Man	Schreiner	1	1	-	-	-	-	1	-
God and the Struggle for Existence	D'Arcy	1	-	1	-	-	-	-	1
God in Christian Thought and Experience	Mathews	1	-	-	1	-	-	-	1
Great Conjecture	Kirkland	1	1	-	-	1	-	-	-
Hidden Years	Oxenham	1	-	-	1	-	-	-	1
His Life and Ours	Weatherhead	1	-	-	1	-	-	-	1
Jesus and the Gospel of Love	Raven	1	-	1	-	-	1	-	-
Jesus (A New Biography)	Case	1	-	1	-	1	-	-	-
Jesus in the Records	Sharman	1	-	1	-	-	-	1	-
Jesus, Man of Genius	Murray	1	-	1	-	1	-	-	-
Jesus of Nazareth	Klausner	1	-	1	-	-	-	1	-
Jesus Through the Centuries	Case	1	-	1	-	-	1	-	-
Lies	Studdert-Kennedy	1	-	-	1	-	-	-	1
Life Begins at Forty	Pitkin	1	-	-	1	-	-	-	1
Literature of the New Testament	Scott	1	-	-	1	1	-	-	-
Literature of the Old Testament	Bewer	1	-	-	1	1	-	-	-
Lost Radiance of the Christian Religion	Jacks	1	-	-	1	1	-	-	-
Meaning of Service	Fosdick	1	-	1	-	1	-	-	-
New Reformation	Pupin	1	-	1	-	1	-	-	-
Old Testament in the Light of Today	Bade	1	-	1	-	-	-	1	-
On Being Alive	Bowie	1	-	1	-	1	-	-	-
Our Recovery of Jesus	Bundy	1	-	-	1	1	-	-	-
Personal Elements in Religious Life	Weatherford	1	-	1	-	1	-	-	-
Philosophy of Loyalty	Royce	1	-	-	1	-	-	-	1
Prayer	Heiler	1	-	-	1	-	-	-	1
Religion of the Hebrews	Peters	1	-	-	1	-	1	-	-
Religion of Undergraduates	Harris	1	1	-	-	1	-	-	-
Religion on the Campus	Nat. Stud. Conf. 1926	1	1	-	-	-	1	-	-
Religious Background of American Culture	Hall	1	1	-	-	-	-	1	-
Russia	Chamberlin	1	1	-	-	-	-	-	1
Social Sources of Denominationalism	Niebuhr	1	-	1	-	-	-	1	-
Solving Life's Everyday Problems	Gilkey	1	1	-	-	1	-	-	-
Story of the New Testament	Goodspeed	1	-	1	-	-	-	-	1
Student Faces Life	Knopf	1	-	-	1	-	1	-	-
Studies in Mystical Religion	Jones	1	-	-	1	-	-	-	1
Trail of Life in College	Jones	1	1	-	-	1	-	-	-
Transforming Friendship	Weatherhead	1	-	-	1	1	-	-	-

		Tot.	I	II	III	A	B	C	D
Understanding the Adolescent Girl	Elliott	1	-	1	-	1	-	-	-
Unraveling the Book of Books	Trattner	1	-	1	-	1	-	-	-
Untried Door	Roberts	1	1	-	-	1	-	-	1
Way of Jesus	Hodgkin	1	1	-	-	-	-	-	1
What Christianity Means to Me	Abbott	1	1	-	1	-	-	-	-
Why I Believe in Religion	Brown	1	-	-	1	-	1	-	-
Why Men Fail	Fishbein & White	1	-	1	-	1	-	-	-
Will of God, and a Man's Life Work	Wright	1	-	1	-	-	1	-	-
Word and the Work	Studdert-Kennedy	1	1	-	-	-	1	-	-
Word of God and the Word of Man	Barth	1	-	-	1	-	-	-	-
Youth and Creative Living	Maus	1	-	1	-	1	-	-	-
Youth in Quest	Overton	1	-	1	-	-	1	-	-
What Dare I Think	Huxley	1	-	1	-	-	-	-	1

PART TWO

I. SOCIAL APPROACH Tot. Fresh. Sopho. Jun. Sen.

FRESHMEN

Larry		20	16	4	-	-
What Men Live By	Cabot	15	6	2	2	5

SOPHOMORE

Living Creatively	Page	51	12	16	16	7
Jesus or Christianity	Page	20	6	8	3	3

JUNIOR

Does Civilization Need Religion	Niebuhr	32	3	5	17	7
Christianity and the Social Crisis	Rauschenbusch	28	3	8	13	4

SENIOR

Our Economic Morality	Ward	57	1	12	22	22
Moral Man and Immoral Society	Niebuhr	43	-	1	3	39

PART II. CONTINUED

II. SCIENTIFIC APPROACH

Tot. Fresh. Sopho. Jun. Sen.

FRESHMEN

Modern Use of the Bible	Fosdick	41	17	16	8	-
About Ourselves	Overstreet	25	16	4	5	-

SOPHOMORE

Methods of Private Religious Living	Wieman	25	4	9	5	7
Life of Prayer in a World of Science	Brown	22	1	7	9	5

JUNIOR

Science in Search of God	Mather	39	8	10	15	6
Religion and the Scientific Method	Wieman	21	1	5	10	5

SENIOR

Mysterious Universe	Jeans	45	6	8	13	18
Science and the Unseen World	Eddington	45	4	9	16	16

III. PHILOSOPHIC APPROACH

FRESHMEN

Larry		20	18	1	1	-
In Quest of Life's Meaning	Van Dusen	36	21	12	2	1

SOPHOMORE

As I See Religion	Fosdick	28	4	11	11	2
By an Unknown Disciple		21	16	3	2	-

JUNIOR

Theism and the Modern Mood	Horton	33	-	5	15	13
Out of My Life and Thought	Schweitzer	20	-	6	7	7

SENIOR

Plain Man Seeks for God, The	Van Dusen	52	5	6	17	24
Reality	Streeter	30	1	4	8	17

SHERWOOD EDDY

347 MADISON AVENUE
NEW YORK CITY

May 21, 1934.

Dear Kirby:

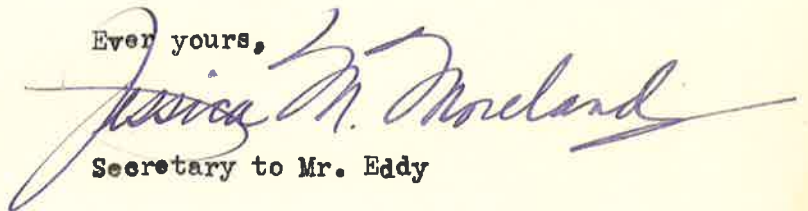
Mr. Eddy confirms the financial arrangement as set forth in your recent note to me.

The balance of the fourth quarter for 1933-34, due June 1, 1934, (\$750.) was paid to The World Tomorrow last week.

The \$1250 advance on the fourth quarter for 1934-5 as mentioned in your letter, will be paid to The World Tomorrow, if all goes well, about June 1st (in two weeks). Payments of first, second and third quarters of 1934-5 will be paid as usual on September 1, 1934, December 1, 1934 and March 1, 1935. Mr. Eddy is making arrangements accordingly. We understand that this does not increase his payment of \$5,000 to The World Tomorrow for the year beginning September 1, 1934, but merely advances \$1250., the fourth quarter of same, at interest.

I put this in writing so that we shall both have a copy of the arrangement and so that there can be no misunderstanding in the absence of Mr. Eddy from the country.

Ever yours,

A handwritten signature in blue ink, appearing to read "James M. McDaniel", with a long, sweeping underline.

Secretary to Mr. Eddy

Mr. Kirby Page,
Box 578,
Black Mountain, N.C.

May 22, 1934.

TENDENCIES WITHIN THE SOCIALIST PARTY

An Outline

I. Reformism.

1. The acceptance of the parliamentary democratic government as a means of channel thru which Socialism will be achieved.
 - a. Kirby Page "Individualism and Socialism" defines Socialist method: "to organize the workers, consumers, and to achieve power by economic pressure and the ballots of electors;---."
 - b. Jacob Panken, quoted in New York Times September 12, 1933: "I differed from some of my colleagues as they insisted we stress revolution while I contended that democracy should be used as a weapon to prevent revolution."
2. The belief in the gradual growing into Socialism; the rejection of a revolutionary, decisive change. Conceive of the gradual accumulation of socialized industries and units within capitalist framework without a complete change in the control of the state machinery.

Kirby Page -- Pg. 147 -- "As rapidly as public support can be secured, heavy industries should be transferred from private to public ownership, including the following water-power and other sources of electric energy;" etc., etc.

Kirby Page -- Pg. 153 -- "Not only is the purchase of private property at least as ethical as confiscation, it is far more practicable, and may be highly effective as a means of equalizing privilege (equalization of classes, therefore a continuation of a class system-RPC)"

3. Reject the idea that the state is essentially and primarily an instrument of the ruling class. This is related to the general repudiation of Marxism as a method and system.

Norman Thomas, "America's Way Out": "....the idea of the class struggle is a very effective organizing "myth" to hold the workers together and to substitute for the supremacy of that "myth" of nationalism which has less economic justification." P. 138.

4. A tendency to deny the decisive role of the proletariat and to raise the importance of the middle class to the leading role in social change. Every attempt to revolutionize Socialist Party principles brings forth the fear of alienation of the middle class.

Kirby Page: "The quickest and surest way to drive the middle class into the arms of fascism is by terrifying them with the prospect of a bloody seizure of power and the maintenance of a proletarian dictatorship with the instruments of terror."

5. Municipal Socialism fallacy; related to the general fallacy of confusing "people", "good government" with the working class movement. This approach obscures the sharp political break that a Socialist government means with the existing capitalist government, (the capitalist state).

(Milwaukee administration -- Hoan)
(Bridgeport " -- McLevy)
6. The complete lack of proletarian internationalism -- a Babbit-like concern only with things and problems that are American. International experience of the working class is not drawn upon in order to re-examine, test and develop Socialist principles. Failure to emphasize interrelation of America and international affairs.
7. Concern only with the building of the Party to the almost complete disregard of revolutionary principles. (see: reprint of Louis Waldman's speech on R.P.C. in New Leader, April 21, 1934.) On the other hand, they fail to understand that the Party can be built and grow stronger with revolutionary principles. The two ideas are not mutually exclusive.

II. Pseudo-Marxism ("Old Guard")

1. Marxian in phrase; social reformist in substance. They use Marxian phrases and quotations -- torn from context and interpreted without regard to the whole Marxian system and its spirit -- in order to defend an essentially reformist position.
2. Philosophy of fatalism -- belief in the inevitability of Socialism; lack an active, aggressive approach to the class struggle. Their slogan is when the masses are ready we shall proceed to action instead of taking an energetic, leading role in making and preparing the masses to be ready.
3. Wedded to a parliamentary, legalistic philosophy. Especially clear in relation to this group's basic defense of the German social-democratic coalition policy.

James O'Neal, in the New Leader of January 13, 1934, defends coalition as a tactic and not as a question of principle.
4. Repudiation of a class analysis of the state which forms the basis for a fundamental merging of the Old Guard and the Reformists' positions. Illustrated in:

- a. Code Authorities under N.R.A. Willing to submit to the policy of so-called "impartial" boards having workers' representatives and capitalist representatives -- a policy of class-collaboration which can only serve as an "impartial" cloak for a very partial, class policy of capitalism.
 - b. N.R.A. -- "In common with the rest of labor, the Socialist party sympathizes with all efforts aimed at recovery and the restoration of jobs to the unemployed. It welcomes the NIRA as a movement in that direction." Majority Resolution, Local New York City, Socialist Party.
5. Soviet Union. They have adopted an antagonistic attitude which denies the great achievements of the Soviet proletariat in building Socialism. A review of past New Leader articles on the Soviet Union will show a preponderance of distorted comments. What is more important is the position on the Soviet Union as seen in the works of Karl Kautsky, the intellectual God-father of the American "Old Guard", who, in "Bolshevism at a Deadlock", pg. 20 says, "...actual intentions of the Bolsheviks have become counter-revolutionary." And goes on to speak of the "Bonapartist counter-revolution", p. 138 and then "the coming revolution in Russia. . . ."
6. Tactics:
- a. Reject united front -- from the very beginning have checked and throttled attempts to work out or to test the efficacy and necessity of united front action with Communists. What is more obnoxious is the sectarian and false way in which united fronts have been sponsored and initiated on certain occasion.

Continental Congress:-- Ostensibly a movement for an organized farmers and workers movement. Wherever "Old Guard" in control, it turned out to be a Socialist Party affair without achieving the desired end of winning over organized masses to the Labor and Socialist movement.

- b. Trade Unionism: adopt the so-called policy of neutrality which acts objectively as a condoning of conservative policies. In the Progressive Miners of America case, the Old Guard objected not so much on the question of dual unionism but on the grounds of not interfering in the affairs of the United Mine Workers of America (which meant, actually, support of Lewis' policy.).

Also, in many cases, a support of conservative policy as against militant unionism. (As illustrated in the U.M.W.A., A.C.W.A; I.L.G.W.U; and Painters' Union.)

Failed to support the idea of an organized progressive and radical group within the existing trade union movement for the purposes of challenging conservatism and gangsterism and the building of a militant trade union movement.

III. "Militants" and American Socialist Quarterly - Centrism in the U.S.A.

1. Do not recognize and stress the essential, integral and organic relationship of democracy to the present social and economic system. Their criticism of democracy does not logically develop into a clear-cut distinction between democracy, as now constitute and democracy within Socialism.

"We are democratic Socialists. The victory of Hitler has not changed our view in this regard." Haim Kantorovitch, Towards Socialist Reorientation.

There is no indication of their attitude on the question of a new kind of democracy, i.e. proletarian democracy as exercised within the working class dictatorship against the capitalist class.

2. They maintain that they have broken with reformism and parliamentarism. But nowhere do they substitute the idea of a working class instrument of revolutionary change as opposed to existing bourgeois instruments of rule. The question of the seizure of power by the working class is not linked up with a clear-cut stand on what constitutes a revolutionary situation. Instead, the implication is left that the working class must resort to revolutionary action after the ruling class resorts to illegality as in the following: "It is evident that the working class will defend energetically its democratic achievements against all reactionary attempts..." (Minority resolution at L.S.I. presented by New York Militants to City Convention.)

In what way does this formulation on the key question of working class power differ from the Austrian Social Democracy's which led to defeat and fascism. Furthermore, in rejecting -- as in not stating explicit support of -- the Workers' Councils as the means of the seizure of power, they either must fall back upon Parliament or have no concrete proposal for the working class conquest of the state, and the means for maintaining power in order to build Socialism.

3. No clear, unified position on the Soviet Union. In the main, a very confused, non-principled support of Soviet Union.
 - a. Some support it with the added reminder that Russia is not America and no basic lessons can be drawn.
 - b. Others (as Haim Kantorovitch) speak of the dictatorship over the proletariat denying any democratic processes.
 - c. Yet others adopt some of Trotsky's ideas which have many dangerous implications without the integrity of principle to admit it.
4. Trade Unionism:
 - a. tends towards dual unionism, as illustrated in the un-

clear, confused position that led to the support of PMA which has now degenerated into a reactionary group while at the same time having acted as a dissipator of militant strength against the reactionary Lewis policy within the UMWA.

- b. A refusal to stand unequivocally in support of a general progressive and left wing movement within the AFL.
- 5. Labor Party -- A passive acceptance of the idea but they will do nothing to stimulate, initiate, and propagandize for such a movement within the existing labor movement. This is especially true of the A.S.Q. group.
- 6. United Front -- A lack of an energetic fight for the united front and an opportunistic attitude towards the question of making an open fight on such an issue when the lines were drawn.
 - a. Rand School -- 1933 -- left wing fight led by Duval and others for a united demonstration with other working class schools against Hitlerism was not given open support nor aid by the Militants.
 - b. The League against War and Fascism was not pushed energetically and given time to develop. Witness the action of Edward Levinson in supporting the quick withdrawal as a result of minor, incidental points.
- 7. Sectarian in their approach to mass organizations -- in most cases, similar to "Old Guard". Witness their attitude on Continental Congress.
- 8. The Militants (as traditionally represented by A. Most, M. Baron, and the Delsons were Activists -- i.e. elevated activity to the level of principle without any foundation in revolutionary principles for their activism.

IV. Revolutionary Policy Committee.

The program outlined in the "Appeal to the Membership of the Socialist Party" illustrates the basic principles which the R.P.C. believes the S.P. must adopt if revolutionary Socialist principles are to be retained. It is a brief statement of principle and no attempt was made to state completely and in detail all of the principles and tactics involved. Future bulletins and articles will go into more extensive and adequate treatment of these fundamentals in relation to the problems that confront the Socialist movement. The R.P.C. in differentiation from the other groups restates, very emphatically the following principles:

- 1. The Proletarian Dictatorship as the means of the transition from capitalism to Socialism for the working class. Workers' Democracy conceived as part of the dictatorship against the

former ruling class in order to assure working class power. The idea of a Workers' Democracy is not an abstraction and must be conceived in terms of this class appraisal of the antagonism between capital and labor.

2. Workers Councils as the means for working class seizure of power and as the basis for the new working class state -- the tangible instrument of the proletarian dictatorship.
3. A belief in a revolutionary, decisive social change to take the following possible forms and methods:
 - a. Workers' Councils -- equivalent to Soviets in Russian Revolution -- in fundamental principle. Adapted, however, to national peculiarities.
 - b. Arming the working people -- what Marx and Engels referred to as the "Peoples' Army".
 - c. Probable use of general strike as first act in the revolutionary turnover.
 - d. Demoralization of the armed forces of the capitalists. "Boring from within" in order to win over some of these forces or divide their unity. Necessitates extensive and intensive propaganda upon the soldiers and sailors as being essentially working class elements.
 - e. The winning over of decisive sections of the farmers and middle classes or else neutralizing their effect concerning the capital versus labor struggle for power, must be achieved in such a fashion as not to make any concessions on principle.

Revolutionary Policy Committee
554 West 114th Street
New York City

WHITTIER COLLEGE

WHITTIER, CALIFORNIA

May 22, 1934

MAY 24 1934

AMT.

Mr Kirby Page
The World Tomorrow
42 Vanderbilt Avenue
New York City

Dear Mr Page

I have just heard that you are planning to make your home in Whittier. This is indeed good news. Mr Frank Gates, the General Secretary of the Whittier YMCA, has been looking up houses which he thinks may be of interest to you. If there is anything we can do to serve you, please let us know.

The purpose of this letter, however, is to see if we could induce you to spend a week in our combined Hi-Y and YMCA Secretaries Training Camp August 24 to 31 inclusive. This will be held in the San Bernardino Mountains about three hours' drive from Whittier. Dr W O Mendenhall, president-elect of Whittier College, has agreed to be with us for the entire week. We are quite sure that your family would enjoy this week in the mountains. We can probably raise \$50.00 as an honorarium in addition to room and board for yourself.

Cordially yours,

J. Gustav White

Issues and Men

Dr. Fosdick Renounces War

IN "penitent reparation" to the Unknown Soldier, the Reverend Dr. Harry Emerson Fosdick, undoubtedly the most influential clergyman in New York City, has gone the whole way in his denunciation of war. He has declared that he will "never again, directly or indirectly, sanction another war." He added, "I'll see you in prison first." Remembering what he did in France during the World War, he used these words:

I renounce war because of what it does to our men. I've seen it. I renounce it because of what it forces us to do to the enemy. I renounce and will not sanction it because of its consequences and the undying hatred it nourishes. I renounce it and never again will I be in another war.

I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I don't want to believe in immortality—the times I want to think that the Unknown Soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul. . . .

The noblest qualities of human life, which could make earth a heaven, make it, in war, a hell. Men cannot have Christ and war at the same time. I renounce war.

It is true that Dr. Fosdick has talked in this vein for some time. His Christmas sermon went far indeed, but not as far as this. At New Haven, too, he spoke recently to the same effect, but now he has burned his bridges behind him. He has taken the irrevocable step. Others might voice such sentiments and recant in war time. Dr. Fosdick cannot and will not. To do so after this would be moral suicide.

This is a cause for genuine rejoicing. And so is the fact that five former army chaplains declared at the same conference at which Dr. Fosdick spoke, in the Broadway Tabernacle in New York, that they would not again serve in that capacity. They, too, are tired of urging men to kill other human beings, and then getting up in their pulpits and demanding allegiance to the Commandment "Thou Shalt Not Kill." We have the fact also, just brought out by the questionnaire of the *World Tomorrow*, that nearly 14,000 out of 20,000 clergymen have gone on record as saying that the church should not sanction or support any future war. The simple truth is that if war continues unchecked, the Christian church as we know it will go out of business. Lloyd George was for once right when he declared that if the churches of the United States and Great Britain permitted another war to come, they should padlock their doors for all time. There are some compromises that the modern church cannot survive.

Only a few weeks ago we had the student strike against war. Though it was pooh-poohed by the press, which played up certain amusing incidents at Harvard and elsewhere, it was a most promising beginning of a nation-wide agitation, and if its organizers profit by this year's experiences, it should be still more striking next year. Only one college president, Henry MacCracken of Vassar, was so wise and farsighted as to put himself at the head of a body of his stu-

dents and march through the streets of the adjacent city, but perhaps others will follow his example another year. Only the other day I met a mother whose son brings home from Yale many of his classmates. She told me that they were eager to sit up until one or two o'clock every night discussing the situation of the world and their own poor prospects in it. I asked if they were radically minded, and she said that they were not, but that there was one thing they seemed to be absolutely united on—they would not permit themselves to be drafted into war, and they were working on plans for avoiding any such draft.

So we have had no little snarling in these last weeks from some of the few clergymen who still believe that the Prince of Peace can best be served by wholesale murder, and from military officers, who are naturally furious. The latter can never criticize their opponents without abuse, misrepresentation, and attribution of bad motives. What has become of the chivalry of the warrior of which we used to hear so much? Here, for example, is a Major A. P. Simmonds of the United States Army, retired, who declares that anti-war propagandists are "either too yellow to fight, or want to grab off something." This was in an address to the Government Club in New York City. Colonel H. P. Hobbs, Chief of Staff of the First Division, declared that the recent peace parades in various schools and colleges were "un-American"! It is un-American to preach against war and march against war, although this colonel and many others were called out in the last war in order to end war! Was it un-American and unpatriotic of Mr. Wilson to hold that up to us as the objective of the struggle?

Of course the reactionary clergymen feel themselves more than ever called upon to defend their position. Dr. Henry Darlington, that wise shepherd of the Church of the Heavenly Rest, who so warmly applauded the lynching in California last winter until he found that his congregation would not stand for it, and then decided that he had spoken too hastily, has discovered that "religion and patriotism go hand in hand, while atheism invariably accompanies radicalism and bolshevism. It is true, also, that pacifism has a passion for treason."

The anger of the militarists is perfectly understandable. They know that our people are quite aware that our going to war was a useless crime against America, that we got nothing out of it but misery, and that it nearly ruined the Republic we love. It must gall them to read that of the class of 1924, of Yale University, now ten years out of college, and therefore between thirty-one and thirty-four years of age, 43 per cent have just voted that they will not take up arms to defend the United States even if it is attacked. How magnificently encouraging this is!

Isabel Garrison Villard

BISHOP GEORGE C. CLEMENT, CHAIRMAN
Board of Christian Education—School and College

BISHOP WILLIAM J. WALLS, CHAIRMAN
Board of Christian Education—Home and Church School

CHRISTIAN EDUCATION DEPARTMENT

AFRICAN METHODIST EPISCOPAL ZION CHURCH

BUFORD F. GORDON
Editor of Church School Literature

THOMAS W. WALLACE
Book Editor

460 EAST 40TH STREET, CHICAGO, ILL.
TELEPHONE ATLANTIC 4587

JAMES W. EICHELBERGER, JR.
Secretary of Christian Education

May 23, 1934

MAY 24 1934
ELIZABETH TUCKER
Director of Christian Education of Children
MARTIN L. HARVEY
Director of Christian Education of Youth

Dr. Kirby Page
52 Vanderbilt Ave.
New York, N.Y.

VIA AIR MAIL

Dear Dr. Page:

While you were in Chicago, on the 15th inst., you called me over telephone to advise that you could not accept our invitation to address our General Church School Convention on August 9th. After talking with you, it occurred to me that you are under the impression that the said Convention is to be held in Chicago. Thereupon I discovered that the invitation, sent you during my absence from the city, did not indicate our Convention is to be at Knoxville, Tenn. August 7-12th. Failing to reach you by telephone, I wired you care of the Morrison Hotel asking whether the fact that our Convention is to be at Knoxville would alter your decision.

I do not wish to bore you nor impose upon your rest period, but inasmuch as you said you would be resting in North Carolina at that time, thinking you may be in the mountains near Asheville, I am taking the liberty to ask you to reconsider our invitation to address us at Knoxville. We would want to spend Thursday Morning with us in group conferences and make principal address at noon which would be broadcast. Or you may talk to groups in afternoon and principal address at night. If you are in or near Asheville and find it possible to address us, we could provide an auto for your trip to or from Knoxville in the event the train schedule either way is not satisfactory.

Even if it so happens that you cannot arrange to come to Knoxville, I hope there may be an arrangement worked out by which "The World Tomorrow" and yours and Dr. Sherwood Eddy's book's may be exhibited in our Convention.

I shall appreciate it if you will wire me your reply to this invitation collect.

Very truly yours,

James W. Eichelberger, Jr.
James W. Eichelberger, Jr.
Secretary

ade.

JWE/BHR

DID MRS. DILLING DENOUNCE YOU?

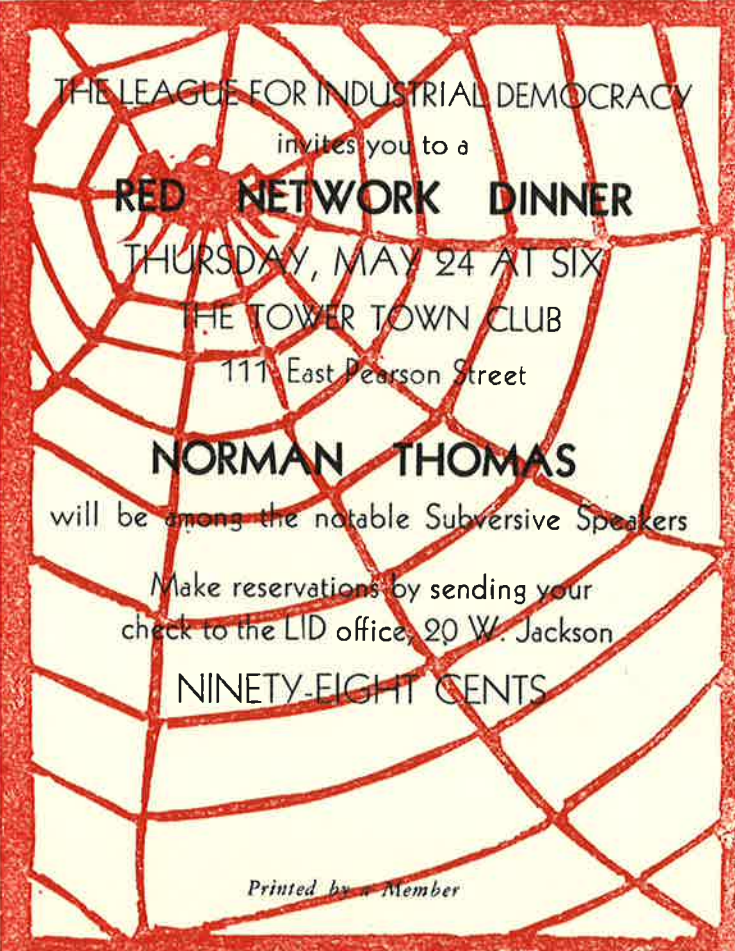
_____ in "The Red Network"?
Do you wish she had? Do you want to
meet the people who are undermining
civilization?

Sez Mrs. Dilling:

Jane Addams, Karl Marx, Robert Morss
Lovett, Nicolai Lenin, Mrs. Franklin Delano
Roosevelt, Norman Thomas, James Yard,
George Bernard Shaw, Robert Maynard
Hutchins, Mahatma Gandhi and _____

OAK, LISTON M.: N.C. to A.S.M.F.S.;
Communist editor of "Soviet Russia To-
day" (F.S.U. organ); Soviet propaganda
spkr. Dec. 3, 1933 in People's Ch., West
Allis, Wis. (pastor is pro-Soviet Ralph M.
Compere, who was active in Milk Strike).
O'BRIEN, PATRICK H.: chmn. legal
advls. com. A.C.T.U. Detroit branch; in-
strumental in securing injunction against
the alien registration law which is being
made permanent; elected Atty. General of
Mich., Nov. 1932; 1933, dismissed Bridg-
man Raid criminal syndicalism charges

ARE REDS!!!



THE LEAGUE FOR INDUSTRIAL DEMOCRACY
invites you to a
RED NETWORK DINNER
THURSDAY, MAY 24 AT SIX
THE TOWER TOWN CLUB
111 East Pearson Street
NORMAN THOMAS
will be among the notable Subversive Speakers
Make reservations by sending your
check to the LID office, 20 W. Jackson
NINETY-EIGHT CENTS
Printed by a Member

————— in "The Red Network"?
Do you wish she had? Do you want to
meet the people who are undermining
civilization?

Sez Mrs. Dilling:

Jane Addams, Karl Marx, Robert Morss
Lovett, Nicolai Lenin, Mrs. Franklin Delano
Roosevelt, Norman Thomas, James Yard,
George Bernard Shaw, Robert Maynard
Hutchins, Mahatma Gandhi and —————

PAGE, KIRBY: formerly minister and
evangelist; now ed. "World Tomorrow";
Socialist; Commn. on Intl. Justice and
Goodwill of Fed. Coun. Chs.; Garland Fund
Com. on Am. Imperialism; was chmn. exec.
com. Fell. for Chr. Social Order (now
Fell. Recon.); vice chmn. Fell. Recon.;
Non-Intervention Citiz. Com. 1927; "in-
spiration" of L.I.P.A.; nat. coun. C.M.E.;
Peace Patriots; collaborator with Sherwood
Eddy; contrib. to "Disarm" (of L.I.D.);
pro-Soviet; author of infamous "slacker
oath"; signer, with Robt. Morss Lovett
and Rose Schneiderman, of ad. in "World
Tomorrow" for Aug. 1925 asking for con-
tributions to Garland Fund for use in aid-
ing Chinese Communists; endorser Lane
Pamphlet; in "Toward New Economic So-
ciety" (by Eddy and Page), recommends
reading of Daily Worker (Communist);
financial contrib. Commonwealth Coll.;
Nat. R. & L. Found. 1933; nat. com. Lg.
Against Fascism, 1933; nat. com. W.R. Lg.;
nat. coun. Berger Nat. Found.; leader with
Sherwood Eddy of delegation to Russia in
1926.

THE LEAGUE FOR INDUSTRIAL DEMOCRACY
invites you to a

RED NETWORK DINNER

THURSDAY, MAY 24 AT SIX

THE TOWER TOWN CLUB

111 East Pearson Street

NORMAN THOMAS

will be among the notable Subversive Speakers

Make reservations by sending your
check to the LID office, 20 W. Jackson

NINETY-EIGHT CENTS

Printed by a Member

FARRAR & RINEHART

INCORPORATED



PUBLISHERS



232 MADISON AVENUE

CABLES: FARRINE: NEW YORK

25 May 1934

Kirby Page, Esq.,
347 Madison Avenue,
New York, N.Y.

Dear Kirby:

Although the manuscript for the new book won't be in until September, I thought we might tackle the contract and financial arrangements while they're fresh in all our minds.

As you know, we've always regarded the margin over manufacturing costs of our price to you and Sherwood as a contribution toward the plate expense. Curiously enough, the actual printing and binding cost of the dollar edition of RUSSIA TODAY was a little more than the cost of the \$2.50 edition. This was caused by the extra expense of pasting the paper cover over a full-cloth book. For that reason, when we supply you with dollar editions of new books at 55¢ instead of the old price of 75¢ to 85¢, we need a larger quantity order than heretofore to make up the difference. I'd like to put you down, therefore, for four thousand copies of LIVING TRIUMPHANTLY. This, too, will allow us to print seven thousand copies as a first edition, which will make the job a little more economical.

The contract I suggest would be the same as before -- 10% to 5,000, and then 15%, on the \$2.50 book; and a straight 10% on our dollar edition, with no royalty on the copies you buy from us. This, I think, is what you had in mind, too. If it's straight, I'll send the contracts over.

Best regards,

Stan

*Dear Kirby: -
This guarantee means
you have to sell 4000 books.
We have to sell that many Russia
Today although we pay for them as
we take them. You ought to be able
to sell 4000 within a year, although
I & J. doesn't move as rapidly as
some. Make sure you don't have
time.*

SMP:jm

*Best regards,
for 4000 but may have
time.*

would approve. He had the satisfaction of handing over the sum of £2900 from the profits of the department to the General Finance Committee for distribution amongst specified funds of the Church.

Peace and War Debate

Tuesday, 29th May.

THE two main subjects of interest to-day were Conference with the Anglican Church and the Report of the Church and Nation Committee—particularly the latter. It was generally known beforehand that the Conference with the Anglican Church must be suspended in the meantime, and therefore there was less of the spirit of expectancy in the Assembly, and no anticipation of a rousing debate such as that of last year. Nevertheless the House and galleries were again crowded. Dr. White opened the subject with a speech in a genial tone, explaining the situation and commenting on the recommendations in a joint statement of agreements that had been arrived at. He moved that the Assembly appoint a committee of seven members, along with a similar committee of the Church of England, to consider and report on the methods by which these recommendations could be carried into effect. To the surprise of many, this was seconded by Dr. Archibald Fleming of London, the victory of whose motion last year greatly disturbed the Committee. He claimed that this year's report and deliverance entirely justified his attitude in the previous year. The next move was not with the Church of Scotland. Her pulpits were open to every Anglican divine, the Lord's table to every Anglican communicant. What more could they do? Surrender the validity of their ministry, sacraments, historic testimony? Never! The House rang with applause. Principal Macgregor of Trinity College, Glasgow, followed with a dry, somewhat caustic speech, in which he amused his audience by saying that he was saved from proposing an addendum by the "golden words" at the end of the deliverance—"the General Assembly discharge the Committee."

The topic that excited the greatest interest and led to the longest debate of the Assembly was introduced by the report of the Church and Nation Committee. Nearly the whole time was spent in debating a Pacifist amendment. The question of the Church's attitude to war was raised at last Assembly, on which a Pacifist motion had been sprung at a juncture when there was no time to discuss it properly. The Convener, Mr. J. Hutchison Cockburn of Dunblane Cathedral, dealt very fully and straightforwardly with the subject, defined the

attitude which the Church in its duty to the nation should take on the question—hating war with all their heart, labouring to build up peace, wearying for the day of peace and praying for it; yet there were times and circumstances in which Christians might conscientiously take up arms for causes that commanded their allegiance. It is impossible with the space at command adequately to summarise the speeches, and it is difficult to comment fairly on their matter when strong feeling is aroused on both sides. The Pacifist resolution proposed by Mr. A. C. Craig, Chaplain to Glasgow University, counselled the members of the Church to renounce all active and willing participation in war, on the ground that modern warfare could not be sanctified in the name of the Head of the Church or used for His purposes. In his peroration, he turned to the Moderator and attempted an *argumentum ad hominem*—putting a question to which he evidently expected an emphatic No, but a loud "Yes" from a member in the body of the Hall rather marred its effect. Mr. D. C. Mitchell of Glasgow maintained that the working-classes were looking for a lead from the Church, and that lead, in his view, was expected to be the very ultraism of Pacifism. Proposing an addendum to the deliverance, Dr. White delivered one of his most telling speeches. He took up the points in the Peace memorandum that was published as an appendix to the report, and showed—to the satisfaction of most—the flimsiness of the reasons advanced. He took, for example, one of the statements "If war were able to achieve any of its high avowed ends, some defence of it might be possible." "Did not the last war achieve something?" he cried in a voice shrill with passion. "Did it not save our homes and our altars? Did it not save the homes and the altars of the Scottish ministers' Pacifist group?" The House greeted this with thunders of applause. He went on to stigmatise as atrociously cruel the argument that the Pacifists had, through an advancing moral consciousness, arrived at a higher plane of Christian ethics than the poor boys who gave their lives in the war. Another outburst of applause followed his question: "Do they claim a higher standard than our Lord, who said 'Greater love hath no man than this, that a man lay down his life for his friends'?" Dr. Norman Maclean, as a practical answer to the memorandum, envisaged what would happen if Britain became Pacifist. There were other speeches and other amendments, but the main issue lay between the deliverance with Dr. White's addition and Mr. Craig's amendment, and when that issue came to the vote, a handful of members, estimated at about fifty, supported Mr. Craig, while an overwhelming

majority declared for the deliverance. The deliverance while recognising the lawfulness of force on just occasion, also pointedly recognised that, in the event of war, conscience, enlightened by the Holy Spirit, must decide the individual's action.

At 2 o'clock the Temperance report was presented by Mr. J. G. Lunn of Aberdeen, and the deliverance was seconded by a former Lord High Commissioner, the Rt. Hon. James Brown, whom the Assembly was glad to see with them again. It contained, amongst other things, a recommendation to use at communion either a non-alcoholic wine or only a very light wine with water added. This was attacked from two sides, one amendment urging the deletion of the former as a thing non-existent, and the other urging the deletion of the second. Both amendments were rejected. There was no further discussion of the report.

The eagerly awaited report as to the editorship of *Life and Work* was presented by Dr. R. J. Drummond. The deliverance empowered the Committee to arrange terms and to make an appointment, and instructed them to report to the Commission of Assembly.

Women's Place in the Church

Wednesday, 30th May.

AT the opening of the sederunt a valedictory tribute was paid to Mr. W. P. Livingstone by the Moderator, who thanked him in the name of the Assembly and the Church for his long and valuable service.

Dr. Norman Maclean, as Convener of the Life and Work Committee, had a good deal to say about the reorganised Order of Deaconesses and the prospect of their increased usefulness. He also spoke highly of the B.B.C.'s contribution to the religious life of Scotland. In regard to this a member complained later that they had in Scotland too much of the English type of service. Dr. W. G. Sym, who seconded the deliverance, made an appeal on behalf of the Deaconess Hospital in Edinburgh, which it was proposed to extend in memory of the late Lord Sands, at the cost of £25,000. The extension of this noble institute, which accommodates patients from all parts of Scotland, is a scheme eminently worthy of the Church's support.

Dr. W. W. D. Gardiner, in an addendum, invited the Committee to consider the advisability of admitting deaconesses with a university training and otherwise qualified to the standing of licentiates of the Church. The proposal seemed to be well received by the Assembly, and was unanimously remitted to the Committee.

Professor H. R. Mackintosh then submitted a draft Restatement of the Church's Faith, for

transmission to Presbyteries, which, he said, was an attempt to frame a short and clear testimony to the Gospel that the Church proclaimed to-day, a document that might be used as a basis for the instruction for young communicants. They had to steer between the Scylla of technical terms and the Charybdis of popular generalities.

Interest in the Assembly's reply to the Women's Petition of two years ago was discounted by the general knowledge that the Presbyteries had given a decisive negative to its crave, save in the matter of the deaconship. The General Assembly as the mouthpiece of the Presbyteries had, of course, to accept that decision, and formally announce it. The Hall, however, was well filled when Professor Archibald Main made his report. He sketched the history of the Committee's doings, and asked that it might be discharged, as the third crave—for admission to the ministry—could not well be sent down to Presbyteries, when they had so emphatically refused the second—for admission to the eldership. He evidently believed that the women would not take the Assembly's decision as final, for he ventured to encourage them by pointing out that 16 out of 66 Presbyteries had declared in their favour—a wonderful proportion for a first essay. He further said that it would be consonant with the dignity of the Church to appoint a commission to consider the reorganisation of women's work in the Church. Mr. J. M. Munro wished the words "with regret" added to the Assembly's declination, but Dr. White pointed out that this would imply a judgment on the decision of the Presbyteries. Only four supported Mr. Munro when his motion was put to the vote. Mr. Babington of Glamis made an unsuccessful plea for the appointment of a committee to give further consideration to the matter, and bring it again before the Assembly, and Professor G. D. Henderson, who wound up the debate, while acquiescing meanwhile in the decision, spoke as one who foresaw that it would not end the matter. The Assembly might regard the report as merely marking a stage in the process of education within the Church.

The Assembly turned to Church Interests, the report on which was given in by Professor Curtis. The report dealt fully with what is popularly called "The Romanist Menace." The Convener explained that by means of a *questionnaire* sent to all ministers, the Committee had undertaken a survey of the religious situation in Scotland. They were in search of facts without panic and without animus in the interests of their Church and people. He spoke at length of the growth of the Roman Catholic Church and population in the country, almost

OFFICERS

President

Robert Morss Lovett

Vice-Presidents

John Dewey

John Haynes Holmes

James H. Maurer

Francis J. McConnell

Alexander Meiklejohn

Mary R. Sanford

Vida D. Scudder

Helen Phelps Stokes

Treasurer

Stuart Chase

Executive Directors

Harry W. Laidler

Norman Thomas

Executive Secretary

Mary Fox

Special Lecturer

J. B. Matthews

Membership Secretary

Anna Caples

Secretary, Lecture Circuits

Mary W. Hillyer

Acting Sec'y, Chicago Office

Ethel Watson

College Department

Joseph P. Lash

Monroe M. Sweetland

William B. Chamberlain

LEAGUE FOR INDUSTRIAL DEMOCRACY

Incorporated

112 EAST 19th STREET, NEW YORK CITY

Telephone: ALgonquin 4-5865

OBJECT: Education for a new social order based on
production for use and not for profit.

BOARD OF DIRECTORS

Oscar Ameringer

Gregory Bardacke

Andrew Biemiller

LeRoy E. Bowman

Heywood Broun

Ethel Clyde

McAlister Coleman

Frank Crosswaith

Jerome Davis

Abraham Epstein

Elisabeth Gilman

Hubert C. Herring

Jessie Wallace Hugan

Edward L. Israel

J. B. Matthews

Kenneth Meiklejohn

Kirby Page

William Pickens

Harold O. Rugg

Oswald Garrison Villard

Charney Vladeck

Bertha Poole Weyl

May 31, 1934.

JUN 1 1934
ANTHONY

Mr. Kirby Page,
The World Tomorrow,
52 Vanderbilt Avenue,
New York City.

Dear Kirby:

Sometime ago I was asked to write to you to find out whether there is any possibility of your considering the position of State Secretary of the Socialist Party in New York State. I ought to have gotten in communication with you before but you were out of town somewhat and I was finishing up the radio series. I hope that you will mull this over and I will have a good talk with you when I return from Detroit.

Sincerely yours,

Harry W. Laidler
Executive Director.

HWL:SK

BS&AU-12646

Elm Park Methodist Episcopal Church

SCRANTON, PENNSYLVANIA

HENRY H. CRANE
EUGENE M. PIERCE
MINISTERS

JUN 4 1934

May 31, 1934.

Mr. Kirby Page,
THE WORLD TOMORROW,
52 Vanderbilt Avenue,
New York City.

My dear Kirby:-

This wee note before I hop on the train
for Greensboro, N. C., to tell you how tickled to
death we are that you are going to be with us for
our Conclave in September.

I can't begin to tell you what its going
to mean to have you with us for one glorious day.
The mere anticipation of it makes the whole summer
perfect!

Thine ever,

Henry

Continued from Page VII

last to admit their acceptance of the Marxian gospel. In our colleges the teaching of history has been directly affected by the Marxian conception of social development. The class struggle, the theory of surplus value? Yes, even those principles, somewhat disguised to be sure, have crept into our thinking upon social and economic questions. All this Mr. Cole drives home in his brief, brilliant exposition of Marxism. He is no dogmatist; rather, does he approach the work of Karl Marx in the mood of a scientist, seeking "to disentangle * * * from what is dead or no longer appropriate, what remains alive and capable of that process of growth and adaptation which is the prerogative of living things." That such temerity will arouse "the theological parrots that screech about the Marxian temple" does not worry Mr. Cole, who is probably aware that he will have been labeled "Fascist" long before the faithful reach that portion of his book which admits that the road to socialism may be "far longer than Marx and his successors supposed." To say that Mr. Cole has made Marxism easy, in words of one syllable, would do him an injustice; yet he has succeeded in explaining the method and principles of the father of modern socialism in a manner that should be a godsend to the many who lack the ambition or enthusiasm to study the master's own writings.

E. F. B.

Dewey's Philosophy of Art

ART AS EXPERIENCE. By John Dewey. New York: Minton, Balch & Co., 1934. \$4.

ALL that can be said briefly of this latest work by Dr. Dewey is that in turning his mind to the formulation of a philosophy of art he brings to the subject the results of a lifetime of fruitful thinking about all the fundamental problems of existence and thereby provides a new and highly stimulating explanation of what art means to all of us. It is notorious that in the last generation or two there has been a persistent attempt on the part of various intellectual and artistic cliques and coteries to make art a thing apart from life, as if it were nothing more than the artist's private affair. A careful study of Dr. Dewey's book will show that art is a great deal more than the "self-expression" of the individual, and that if our artists, poets and musicians are going to fulfill any real purpose they must rid themselves of that poisonous theory.

A. H.

The Socialist Remedy

INDIVIDUALISM AND SOCIALISM. By Kirby Page. New York: Farrar & Rinehart, 1933. \$2.50.

ACCORDING to Kirby Page, the inconsistency and inequality of the individualist system, under which the amalgamation of large private fortunes deprives the masses of bare subsistence, can never be ended except by socialism. The radical alternatives to socialism—fascism and communism—can only result in greater inequality; the former because it suppresses the minority in its absolute dictatorship; the latter because, through its ter-

roristic measures, it may drive the frightened middle class to dictatorship for refuge. The conservative alternate to socialism, the NIRA, although advancing along the Socialist road, only attempts to preserve ultimately the basically unfair system of capitalism. Abolition of poverty can better be accomplished by complete socialization, defined in a fourteen-point program which includes gradual government control of industry, land and agriculture through purchase; organization of labor for collective bargaining and consumers' cooperatives; reorganization of taxation, social insurance and public relief; and world planning on pacifist lines, through adjusting tariffs, strengthening the League of Nations (partly through the entry of the United States), and eventual disarmament. Mr. Page in this clear exposition of his party's aims, as well as in a very original explanation of the connection of religion and socialism, has clarified an old question and given it a new and interesting slant.

J. LASCELLES-RANSON.

The Man Behind the Legend

COLONEL LAWRENCE: The Man Behind the Legend. By Liddell Hart. New York: Dodd, Mead & Co., 1934. \$3.

FEW biographers have written of their subjects with the relish that everywhere marks Captain Liddell Hart's story of Lawrence. The reason for this soon becomes obvious to any one who knows the author's theory of war. Captain Liddell Hart has discovered in Lawrence the best modern practitioner of his own ideal of a warfare of movement, both in strategy and in tactics. His enjoyment of his task has made for an unusually readable biography. More than that, it would not be unduly presumptuous to call it the "definitive" biography of Lawrence down to 1933. Colonel T. E. Lawrence is rightfully regarded as one of the most interesting yet perplexing men living, so that understanding him and his strange career is important. In attempting to do that one must, of course, read *Revolt in the Desert*, but the trail that led from intelligence work in Cairo to the organization of an Arab government in Damascus was, after all, only a part of Lawrence. An even more interesting phase of the man is the complex of circumstances and soul-searching that led him to forsake the perquisites of fame and, as it were, disincarnate Lawrence into the menial non-entity of Aircraftsman Shaw of the Royal Air Force. If Captain Liddell Hart's account of Lawrence's direction of the Arab revolt is brilliant, the more difficult interpretation of T. E. Shaw is equally so. This is a notable biography.

ROBERT L. BAKER.

The Napoleonic Epic

THE CONSULATE AND THE EMPIRE, 1789-1800. By Louis Madelin. Translated from the French by E. F. Buckley. (The National History of France, Edited by Fr. Funck-Brentano.) New York: G. P. Putnam's Sons, 1934. \$5.

IF the Napoleonic epic loses none of its savor with retelling, how much greater must be its attractiveness when set forth by so brilliant a historian and literary artist as Louis Madelin! The present volume, the first in a history



CORPORATE NAME, SINCE 1852
"TRUSTEES OF THE METHODIST EPISCOPAL CHURCH
OF SPRING STREET STATION"

FIRST METHODIST EPISCOPAL CHURCH

(FORMERLY GRAND AVENUE CHURCH)

W. WISCONSIN AVENUE AT N. TENTH STREET
MILWAUKEE, WISCONSIN

R. BURTON SHEPPARD
MINISTER

VIRGINIA BRUETT
ASSISTANT

JUN 4 1934
AM

June 1, 1934

Dr. Kirby Page
52 Vanderbilt Avenue
New York, New York

Dear Dr. Page:

I think you will be interested in a questionnaire which we used with our morning congregation, Sunday, May 27. You will, therefore, find enclosed a copy of our bulletin giving a tabulation of that questionnaire. You will note that seven of the questions are taken from the Ministers' Questionnaire.

I was particularly interested in the answers to question five and question six, and was somewhat surprised at the percentage answering affirmatively. It suggests to me that it would be a fine thing to get as many ministers as possible to present some such questionnaire to their laymen.

Remembering with pleasure meeting and hearing you here in Milwaukee, and also in Chicago recently, I am,

Fraternally yours,

R. Burton Sheppard

RBSheppard
JB

Enc.

THE LEONIA COMMUNITY ASSOCIATION
LEONIA NEW JERSEY

June 2nd 1934

Dear Kirby:

Your plans call for the worlds record for commutation, don't they? We are all sorry for the family that you are obliged to adopt such a set up, it will be hard on all of you. Under the circumstances we would not think of asking you to carry thru the purchase agreement. If you are satisfied as it now stands we are. We all hope you will have a very happy time this summer and carry with you as pleasant memories of "Slabsides" as we have.

Sincerely,

"C.B."

Educating the Educators

Few experiments in practical education in international questions, looking definitely toward the equipment of intelligent people for the promotion of world peace, have worked out more satisfactorily than the Institutes of International Relations which have been conducted in recent years by the American Friends Service Committee in co-operation with various educational institutions. Beginning humbly a few years ago with a brief Institute at Haverford College, the movement has now attained such proportions that this coming summer Institutes will be held in Atlanta, Georgia, Duke University, Northwestern University, Wellesley College, and Haverford College, while additional Institutes are being projected for the Pacific Coast region in the summer of 1935.

From the very beginning these Institutes have been outstanding for the notable teaching staffs employed as well as for the refreshing eagerness of the students. Customarily, the mornings have been given over to regular class work while the afternoons have been free for recreation, special group discussions, quiet personal study, and conversation, and the evenings to special lectures by people distinguished in the field of international affairs from various parts of this country and abroad.

This season's Institute at Duke University will be held from June 11th to 23rd, and the faculty and lecturers will include Mrs. Franklin D. Roosevelt; Leyton Richards, well known British author and minister of Birmingham; Kirby Page, editor of *The World Tomorrow* and noted author; Grover Clark, national authority on the Far East; Dudley D. Carroll, of the University of North Carolina; Justin Miller, of the Duke Law School; Calvin Hoover, authority on European Fascism; Devere Allen, Director of the Nonfrontier News Service and Editor of *The World Tomorrow*; Fred Rippey, of Duke University; Paul Harris, Jr., widely known peace worker of Washington, D. C.; P. A. Martin, of Stanford University; and others. Information for prospective students may be secured from Tom A. Sykes, Field Secretary, 213 Edgedale Drive, High Point, N. C.

At Wellesley College from June 25th to July 5th will be held the Third Annual New England Institute of International Relations intended, as are most of the other Institutes, to be of special interest to public and private school teachers, ministers, college and graduate students, Y. W. and Y. M. C. A. Secretaries and others desirous of promoting international peace. Faculty members and lecturers in this Institute will include Harry Gideonse, of Chicago University; Carl Joachim Friedrich, of Harvard University; Leyton Richards; George H. Blakeslee, of Clark University; Devere Allen; Sidney B. Fay, of Harvard University; Roswell P. Barnes, of the new School for Social Research and the University Heights Presbyterian Church, New York; and Samuel Guy Inman, of Columbia University and the Committee on Co-operation in Latin America. Those desiring to find out more about courses and rates may write to Jane T. Bowles, Organizing Secretary, American Friends Service Committee, 120 Boylston Street, Boston, Mass.

The Midwest Institute at Northwestern University will be held from June 25th to July 6th, and the faculty and

lecturers here will include Devere Allen; Charles Edward Chapman, of the University of California; Grover Clark; Garfield V. Cox, of the University of Chicago; William C. Dennis, President of Earlham College; Dorothy Detzer, Executive Secretary, Women's International League for Peace and Freedom; Clark M. Eichelberger, National Director, League of Nations Association; James Weldon Johnson, celebrated author and Professor of Creative Literature at Fisk University; Grayson L. Kirk, of the University of Wisconsin; Kirby Page; Leyton Richards; Fong Foo See, member of the Board of Directors of the Rotary International and for twelve years Chairman of the National Committee of the Y. M. C. A. in China; Ernest F. Tittle, of the First Methodist Episcopal Church, Evanston, Illinois, widely known author; E. Raymond Wilson, Field Secretary of the Peace Section, American Friends Service Committee and Dean of the Institutes; and Quincy Wright, of the University of Chicago. Information pertaining to this Institute may be secured from the American Friends Service Committee, Room 901, 203 South Dearborn Street, Chicago, Illinois.

From June 11th to June 16th, a short Institute will be held at Haverford College, devoted, like the others, to international affairs but intended for leaders of the American Federation of Labor.

Faculty members will include in part: Herbert F. Fraser, of Swarthmore College; Spencer Miller, of the Workers Education Bureau; Grover Clark; Leyton Richards; Devere Allen; Frank Whitson Fetter, of Princeton University. For details address Ray Newton, Secretary of the Peace Section, American Friends Service Com.

On this page appear accounts of the
OUTLOOK and OUTREACH
 of the Society of Friends

through the

American Friends Service Committee

20 South 12th Street PHILADELPHIA, PA.

CLARENCE E. PICKETT, Executive Secretary

The Institute in Atlanta will be from June 21st to 30th. The faculty and lecturers will include some of the men already listed, such as Leyton Richards, Paul Harris, Kirby Page and Devere Allen, and, in addition, S. C. Mitchell, University of Richmond; B. F. Brown, North Carolina State College; and W. E. B. DuBois, editor of *"The Crisis"* and Professor of Sociology, Atlanta University. The sessions will be held at the Wesley Memorial Church, Corner Auburn and Ivy Streets. Those interested in enrolling should communicate with Claud Nelson, Field Secretary, 706 Standard Building, Atlanta, Georgia.

People interested in building attitudes of international goodwill and co-operation are finding these Institutes an excellent opportunity for good, short, inexpensive courses which are very helpful to them.

Toward an International Society of Friends

Frederick Sainty, English Friend, says, "As I see it, the International Society of Friends thou hast advocated, is coming to the birth. I was impressed by what H. J. Cadbury said, that a new 'technique' had arisen among Friends as a result of the war. . . . You have envisaged the probability of a much greater service being required in the near future from Friends than ever before. . . . A service Friends alone can render. This means an International Society—the world's need is throwing us into one another's arms as Friends."

JUN 8 1934

STUDENT VOLUNTEER MOVEMENT

ORGANIZED 1888

INCORPORATED 1900

254 FOURTH AVENUE, NEW YORK, N. Y.

JESSE R. WILSON, *General Secretary*

RAYMOND P. CURRIER, *Educational Secretary*

JAMES M. SPEERS, *Treasurer*

June 4, 1934

Dear Kirby:

You know John L. Hunter, State Secretary of the Y.M.C.A. for Arkansas. I have been in friendly and intimate contact with him ever since my beginning years at the University of Texas, and following my graduation there worked with him in the State Y.M.C.A. of Texas. In my judgment, through the years Mr. Hunter has done a vital and constructive piece of Christian work and I am always eager to work with him whenever opportunity offers.

Just now he is planning a Student-Faculty Conference on "The World's Challenge to College Leaders," to be held on Petit Jean Mountain, not far from Little Rock, from Thursday, September 27, through Sunday, September 30. To this conference he expects to bring on the average of some four students and two faculty members from some fifty colleges in the states of Arkansas, Oklahoma, Texas, Louisiana, Mississippi, and Missouri.

He has asked the Student Volunteer Movement to cooperate with him in planning and carrying through this conference. This we are eager to do because, through lack of funds and therefore a reduced traveling staff, we have not had as many contacts in the Southwest in recent years as we would like.

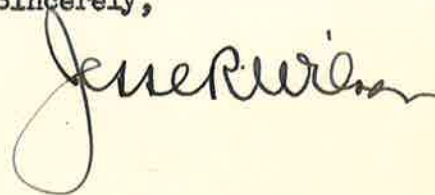
Some time ago, in talking over plans with Mr. Hunter, we both agreed that by all means you should be secured as one of the speakers if you find it at all possible to make yourself available to us during the days named. The conference will not be in a position to offer honorariums but it will care for all travel and hospitality expense involved. If you can accept our invitation, I am sure you will find an opportunity for doing a good piece of work and also of making friends for "The World Tomorrow" and the cause of world peace, which you so consistently and helpfully represent.

Both Mr. Hunter and I shall await eagerly your reply.

My best to you, always.

Sincerely,

Mr. Kirby Page,
"The World Tomorrow,"
52 Vanderbilt Avenue,
New York City.



Kemmt Head
June 6th, 1934

N.S.
Canada

Dear Kirby:-

I wrote Wallace just about the time you saw him, but have received no reply to date, so I am a bit reluctant to write him. We surely need that money for as I write our resources are literally nil

I am eager for news of the S.P. Convention. The adoption of the commonwealth plan would have great strategic values even though it might be called opportunism.

Four of our chaps were arrested in connection with an unemployed strike which grew out of stopping relief. All are charged under the famous Section 98 of the Criminal Code. They are likely to receive heavy sentences. The Tories are on the war path, and this may solve the problem of bread & butter (or water) for all of us. Meanwhile we are getting in some good licks and look forward to an eventful summer.

What are your summer plans? I don't know whether I should press Sherwood further for help or not. I wrote him at some length, but had no reply. He sent us \$25 in January, but did not indicate whether he would do more or not.

Reinie has offered to send out some letters if I would send him the names.

All in all the winter prospects look darn gloomy but we live in hopes.

Affectionally,

mac

Southern Student Conference

Blue Ridge, N. C.

JUNE 9-18, 1934

* * * * *

For Men and Women

* * * * *



"High mountains are a feeling . . ."

* * * * *

Worship at Blue Ridge is as natural as breathing. As the mists rise from the mountains in early morning, or as they stand great and dark in the starlight or blue with the haze of sunset, anyone who looks must let his mind and spirit reach out and up along with them. The quiet of the forest and the beauty of running water, the inspiration of human fellowship in thought and play make inevitably for that "celebration of life" which is worship. To make articulate and a bit regular this sort of religious experience is the task of Miss Mary Moss, YWCA Secretary at G. S. C. W., and her committee of students and leaders. In this worship we shall be "continuously discerning, so that we may know our times and penetrate to the heart of our needs." And we shall try ourselves to see the infinite reaches of the human spirit and "drink in unto our souls from that gaze the strength and peace of eternity."

« THE CONFERENCE PROGRAM »

THE SEMINAR

What Is a Seminar?

Out of the years of conference-going which students have done one prime value has been found: This is the interplay of fine personalities. Student and leader have shared with each other in this creative process. The Blue Ridge Seminar is set up to further this experience. Under the stimulating and capable leadership of men and women who are themselves integrated in the field of religion, groups of about thirty students discuss the problems which are most vital to them with all candor and thoroughness.

The seminar will be the main feature of the conference around which all parts of the program will revolve. By the seminar the conference helps the person attending to become more *aware* of the real implications of the situations of which he is a part, on campus or off campus, in the world today; to understand better the resources that religion or life has to offer persons and groups attempting to live effectively in our day; and to appropriate these resources for oneself and the group. Campus problems, social problems, religious perplexities are all so inter-related and interdependent that we deal with them, not in separate parts or even in separate hours, but as we find them in the cross currents of daily experience and thought in the whole of life.

After a few days to find out the points of difficulty and means of satisfaction, leader and group work together toward a valid and integrated philosophy of personal living and attitude toward the life of the world. Seminars meet from nine to eleven o'clock.

Who Are the Seminar Leaders?

Miss Winnifred Wygal, the Executive Secretary of the National Student Council of the YWCA, will be one of the leaders. Her charm of manner, incisive intelligence, and imaginative sympathy assure every member of her seminar of a highly satisfying experience.

Dr. A. D. Beittel, Pastor of the Collegeseaside Congregational Church in Nashville, comes for his second year as a seminar leader at Blue Ridge. An almost cryptic way of thinking, with a ready smile for those who differ from him, goes toward making his group stimulating and rewarding.

Mr. Raymond P. Currier, Educational Secretary of the Student Volunteer Movement, returns for his third year as a seminar leader at Blue Ridge. Students and leaders alike value the ability of his very unusual mind to present in true and vivid essence the frustration and pain, the joy and achievement of the lives of ourselves and of others.

Some people say that Mr. Kirby Page is editor of "The World Tomorrow" and author of "Living Creatively," etc., etc. Those who have heard him at Blue Ridge will tell you that he is a man of supreme effectiveness in making real the personality of Jesus.



"Let us walk with reverence . . ., missing no glory of wings or leaves or sunlit paths."

Mrs. Clyde Milner, Director of Personnel and Vocational Guidance, Guilford College, N. C., has rich experience in helping students find their way through the complicated problems of adjustment with which all of us are familiar.

Mr. W. Kyle Smith, who is General Secretary of the Christian Association in the University of Virginia, will be at Blue Ridge again. His sincere and zestful personality makes certain the interesting and helpful nature of his Seminar.

Miss Olive Stone comes to Blue Ridge from Woman's College, Montgomery, Alabama. Besides being Dean of Women and Professor of Sociology, she is particularly valuable to us because of her charming manner and thorough-going intelligence, which promise much for the members of her Seminar.

Dr. Leroy Loemker, Associate Professor of Philosophy at Emory University, is a versatile and discerning leader under whom thoughtful students achieve a high appreciation of values and develop the mental ability and spiritual sensitiveness to discriminate between the good and the best.

* * * * *

PLATFORMS

Heightened by the unique position which it holds as the only lecture on the conference program, Dr. Poteat's series of "evening platforms" is apt to present the highest reach which our minds and spirits will know in the days at Blue Ridge. Dr. Poteat is pastor of

the Pullen Memorial Baptist Church at Raleigh, North Carolina; and, in addition, he is as popular a speaker among the students of our southern colleges as there is in the region. From several years experience at Blue Ridge he knows what students want to hear and how they want to hear it. He will get directly at such points as "What can we believe about this world, which is in such apparent confusion?" "Can we know God better through Jesus?" "What are *Christian* attitudes in political, international, and racial questions?" On at least one evening we shall have opportunity to ask Dr. Poteat questions, and at many odd hours we may talk informally with him about points he has raised.

* * * * *

THE STUDENT MOVEMENT HOUR

11:30-12:30

From Seminar and Platform and special meetings come suggestions about the meaning of religion for the world scene, for campus life, and for the lives of individuals. In this hour we try to discover the implications of all this for the Christian Association on the college campus. Specifically, either in group meetings or as a whole the conference will consider in this Student Movement Hour the problems of individual associations, the recent trends of the National Student Movement, and the purpose and method of inter-campus visitation. Special help will be available for those schools which do not have employed secretarial help. As a sounding board for all consideration of projects and talk of technique will be the *meaning* of the Student Christian Association.

* * * * *

OTHER THINGS THAT WILL BE HAPPENING

The U-Table offers opportunity at various times in the conference to hear a conversation among the leaders and an older student or two, who sit in U-formation in front of the assembly. At intervals students in the audience are free to ask questions. Mr. Ray Currier will probably be chairman of one of these discussions. Students may suggest topics for them after they arrive at the conference.

Music is a vital and beautiful part of any Blue Ridge Conference. Singing out-of-doors at the Appreciation Hour or in informal groups at any time adds greatly to the feeling of good comradeship. Although there are several pianos about, violins and wind instruments—besides good voices—are decidedly in order. Bring something to "play" if you can, or think about singing in the choir.

Interviews with conference leaders and other students furnish indelible impressions of Blue Ridge. On the porch at Lee Hall almost everyone can be found at some time of the day. These appointments may be made with individuals for any time of the afternoon and evening.

SHERWOOD EDDY

347 MADISON AVENUE

NEW YORK CITY

June 10, 1934.

Dear Kirby:

I want your criticism very specially of the introductory portion on religion which Farrar insisted that I should write. I will also send a little more material. I have decided to cut the book down and omit six chapters originally contemplated. As it is, it will make a volume something between 500 and 600 pages. In my own mind it will be Volume I, although it will not be called so. I feel that it is psychologically impossible to drag this manuscript around the world with me, and to let it intrude in China, so I expect to gather all the criticism I can before I sail and hand over the manuscript for setting up in galleys before sailing June 20.

I enclose a check for \$25.00 as a little personal honorarium for the invaluable criticism which you have already given. I know you did now ask or expect this. My first thought was to ask you to criticize the whole manuscript meticulously, and pay \$100 for it, but Julia M. Eidesheim is doing that, and it is costing me more than \$100.

Yesterday I was in Canton and preached in the church. The Prices were exceedingly kind. Mr. Price gave me his check for \$750 and expects to pay the balance of his pledge of \$1,000 sometime during the year, although he finds it difficult.

After some hesitation, Cossaboom was frank with me. It seems that the capitalists or industrialists of Canton have had a meeting, very privately. They are alarmed at the prospects of labor troubles and have warned each other of the danger of all Socialists and radicals of this kind. I understand that your name and mine were both mentioned in the meeting. The Prices showed that they were bearing out the statement of Marx and thinking economically not according to the ideals of Socialism that you and I have been teaching, but according to their economic interests as employers. They are all very anxious about the labor situation. Cossaboom feels strongly that it would be a mistake for you to come in the fall, unless you wish to insure turning them against the World Tomorrow and getting no further subscriptions. Even if you were thus eager, I think it would be a mistake for you to go at this time of tension. I strongly advise you not to go unless your object is to cut off subscriptions from the World Tomorrow. Please do not blame Cossaboom for being frank with us. He is a true friend.

Things are shaping up for sailing on the 20th. I go to Eaglesmere for one day, Saturday probably, omit Geneva, and sail.

I will advance to you the fourth quarter for next year for the World Tomorrow without interest. It is available now, whenever you wish it. Jessica will handle it.

Ever affectionately yours,

Mr. Kirby Page,
Box 578,
Black Mountain, N.C.

Sherwood
I will write about your article later.
Please be very critical as my Philo & Life when

SE/L

it comes

THE SUMMER INSTITUTES AT DUKE UNIVERSITY

COMPOSITE SCHEDULE

UNION DEVOTIONAL—7:50-8:20 A.M.—YORK CHAPEL

Tuesday, June 12 DR. BEVERLY BOYD.
Wednesday, June 13 DR. S. C. HARRELL.
Thursday, June 14 BISHOP P. B. KERN.
Friday, June 15 DR. ELBERT RUSSELL.
Saturday, June 16 DR. T. A. SIKES.
Monday, June 18 DR. LEYTON RICHARDS.
Tuesday, June 19 DR. F. C. FEEZOR.
Wednesday, June 20 DR. H. W. McLAUGHLIN.
Thursday, June 21 DR. W. F. QUILLIAN.
Friday, June 22 REV. R. M. ANDREWS.

EVENING PROGRAM—8:00 P.M.

Monday, June 11 MRS. FRANKLIN D. ROOSEVELT (The Stadium)
"The Formation of Public Opinion As a Means to World Peace."
Tuesday, June 12 GROVER CLARK (Page Auditorium)
"Must the United States Fight Japan?"
NEGRO CHORUS.
Wednesday, June 13 LEYTON RICHARDS.
"The United States As a Force for World Peace."
Thursday, June 14 DEVERE ALLEN.
"Disarmament—What Stands in the Way?"
MALCOLM DANA—Illustrated Lecture.
Friday, June 15 PAGEANT (Page Auditorium)
Sesqui-centennial of American Methodism.
Sunday, June 17 LEYTON RICHARDS (The Chapel)
"The Stake of Christianity in World Peace."
Monday, June 18 DR. CLOVIS CHAPPELL (The Chapel)
Sermon.
KIRBY PAGE—"Must We Travel the Moscow Road?"
Tuesday, June 19 DR. CLOVIS CHAPPELL (The Chapel)
Sermon.
DEVERE ALLEN—"National Security and How It May Be Won."
Wednesday, June 20 DR. CLOVIS CHAPPELL (The Chapel)
Sermon.
KIRBY PAGE—"Nationalism—The World's New Religion."
Thursday, June 21 DR. CLOVIS CHAPPELL (The Chapel)
Sermon.
FRED RIPPY—"The World As I Saw It."
Friday, June 22 DR. ELBERT RUSSELL (The Chapel)
"The World As I Saw It."

SUNDAY, MORNING WORSHIP—11:00 A.M.—JUNE 17

BISHOP PAUL B. KERN (The Chapel)

The HOOVER
COMPANY

GENERAL OFFICES AND MAIN FACTORY
N O R T H C A N T O N , O H I O



EXECUTIVE OFFICES

June 11, 1934.

Mr. Kirby Page,
Box 578,
Black Mountain, N.C.

Dear Mr. Page:

I have your letter of June 2nd, and am sorry that I cannot see my way clear at the present time to send you anything substantial in the way of financial aid.

The facts of the case are that I am already in too many movements to be much of a factor in any of them, with the single exception of the Boy Scouts of America and the work which I have been helping to finance in the University of Nanking, China. These are the two special interests that are closest to my heart, and where my deepest obligations lie, and it is absolutely impossible for me to take care of all the other requests that come, much as I would like to do so.

This does not mean that I am not in sympathy with your work. So far as I am able to judge, you are doing a very good piece of work, but I believe you can understand my position. It is quite impossible to take over obligations my father had simply because he formerly had them, because all the time I have had obligations that he didn't have that I still do have, and I can't keep the old obligations and take on new ones without scattering my resources too thinly over too large a number of enterprises.

I trust, as I believe, that you will appreciate my position in this matter.

Very cordially yours,

Frank G. Hoover

F. G. Hoover
RC

June 12, 1934

Dear Harold:

I have just been reading again your book and it stirred me beyond description. It helped me to relive those momentous days of the War. The book is much more impressive than the manuscript as was to be expected. I have no doubt that many men and women will be stabbed awake by your letters.

I do wish that you would take time and write me a good letter about how things are coming along. I had a note from Laura and want to keep intimately in touch with both of you. I suppose it is out of the question for you people to drive down and spend a few days with us here in the mountains. If there is any possibility whatever of your making the trip, let me know and I will arrange to be here as I am running in and out for nine conferences during the summer. I am most eager indeed to have a good visit with you sometime soon.

Affectionately and gratefully yours,

Mr. Harold S. Gray
1416 Hill Street
Ann Arbor, Michigan

EP/AHR

1416 Hill Street -
Ann Arbor, Mich.
June 12, 1934.

Dear Kirby -

I hope that you are planning to stop to see us the week-end of July 6-7 even tho I haven't answered your letter saying that you'd be able to stop over at that time. We surely want to see you! Thank you so much for Miss Reynolds's letter on psychiatrists. I hope that we can consult one, tho I think it's important to choose one carefully.

I really don't know how I've gotten thru the last month - which has been worse than any preceding - but I'm still struggling on. I'm moving to Lake Angelus next Saturday so I'll be ~~about~~ out there when you come there. It's north of Pontiac you know and if you'd let me know when you are coming I'll plan to meet you in Detroit. I'm planning to spend the summer studying Russian. It seems to be sufficiently absorbing to take a good deal of time and energy.

I know very little about what Harold is thinking or planning. Perhaps you can discover when you come. It may be that a psychiatrist could make him see that I am involved and concerned in decisions that he makes. The uncertainty is very wearing! Almost any future that I could count on would be easier.

Affectionately

Laura.

June 13, 1934

Dear Mac:

Your letter of June 6 is at hand and I am distressed to know that Wallace has not sent in his \$250.00. He told me definitely that he would send it soon. I am dropping him a line and hope you get it without further delay. I am also sending Sherwood a note raising the question as to whether he can send you something further now. I am asking Jessica to forward you a small check for me. How I wish that I could be of substantial help to you!

We are spending the summer in the cabin. I am running in and out for nine conferences in various parts of the country. I shall go to New York two or three times during the summer. I am also working away on a new book which I hope to have off the press in the early winter. I am calling it "Living Triumphantly" and am making an effort to combine economic radicalism with religious devotion. We have decided to move our home to California in order that Kirby, Jr. and Mary may be at home while attending Whittier College near Los Angeles. As you know, Kirby, Jr. must stay in the West and we cannot bear the thought of having him away from home for the next four years. We have seen little of him for the past four years except during the summer. Alma ought not to stay in New York, and we are hoping that Southern California will make a lot of difference in her health. I shall commute between California and New York. I am planning to go out for periods in September, December, March, and May. I will actually see the children much more this way than if they were away at college. I am on the road so much anyhow that Alma and I will be together almost as much on this basis as we have been in recent years. We picked Whittier not only because it is in a marvelous climate but because the new president, W. O. Mindenhall, is one of the most attractive educators in the Country. For many years he has been president of Friends University at Wichita and is now going to Whittier as president. We like Whittier also because it is a Quaker college.

Marvin is developing wonderfully. He carries responsibility easily and is growing very rapidly. We shall lean upon him more and more heavily. We,

Page 2 Mr. A. Albert MacLeod Kempt Head Nova Scotia, Canada 6/13/34

Sophia, and Mr. Brown are all as faithful as ever. I could not be away from the office so much except for their dependability.

I wish you would get in the habit again of sending us brief comments on successive issues as they reach. We think of you often and glory in your courageous devotion.

Affectionately yours,

Mr. A. Albert MacLeod
Kempt Head
Nova Scotia, Canada

KP/AHR

NATIONAL COMMISSION
ON
CONSULTATIONS ABOUT STUDENT CHRISTIAN WORK

OFFICE OF THE COMMISSION

3041 BROADWAY

NEW YORK CITY

Telephone MOnument 2-7100

June 15, 1934

THE COMMISSION

LESLIE BLANCHARD
E. FAY CAMPBELL
SAMUEL McCREA CAVERT
ROBERT L. CLOTHIER
RAYMOND CURRIER
MARION CUTHBERT
EUGENE DURHAM
JAMES F. FARR
NEWTON FETTER
MARGARET GORDON FORSYTHE
DOROTHY FOSDICK
CHARLES W. GILKEY
FRANCES GREENOUGH
FRANCIS A. HENSON
D. O. W. HOLMES
COLEMAN JENNINGS
F. ERNEST JOHNSON
PAUL M. LIMBERT
ESTHER LLOYD-JONES
ELIZABETH MANGET
W. O. MENDENHALL
THORNTON W. MERRIAM
FRANCIS P. MILLER
FRANCES PERRY
DAVID R. PORTER
W. H. POWERS
CLARENCE P. SHEDD
LUTHER TUCKER
HENRY P. VAN DUSEN
FRANK T. WILSON
JESSE R. WILSON
MARY WITTER
WINNIFRED WYGAL
E. A. YARROW
WILLIAM LINDSAY YOUNG

Mr. Kirby Page
Box 578
Black Mountain, N.C.

Dear Mr. Page:

We are grateful for your interest in this Commission and your willingness to assist it as a consultant.

The Commission has held two full and valuable meetings this spring in addition to the interim work of its subcommittees. The minutes of both of these meetings are available and will be sent to you upon request. They contain some interesting data that has been collected from various sections of the country regarding developments looking to a united Student Movement. The enclosed document, which is a summary of the most important issues with regard to the Message and the Structure of a Student Christian Movement, will give you some impression of our work thus far.

We are now ready to ask our consultants for more definite assistance. It would be of great help to the Commission if you could take time to give us your judgment on the following four questions, which are fundamental to our further inquiry:-

1. What is your estimate of the present effectiveness of student Christian work in your section of the country?
2. What changes, if any, in approach or in organizational structure, would strengthen the effectiveness of student Christian work in your area?
3. In the light of your own experience, what is your estimate of the effectiveness of the national agencies which are seeking to further religious work in higher education?
4. What changes in the policies or organization of these agencies would you recommend?

We shall greatly appreciate as full comments on these questions as you find it possible to give.

With renewed thanks for your cooperation, we are

Yours very sincerely,

Esther Lloyd Jones
Samuel McCreia Caver
Co-chairmen

CO-CHAIRMEN

DR. SAMUEL McCREA CAVERT
DR. ESTHER LLOYD-JONES

CHAIRMAN OF THE
ADMINISTRATIVE COMMITTEE

DR. HENRY P. VAN DUSEN

TREASURER

MISS FRANCES PERRY

SECRETARY TO THE COMMISSION

MRS. ELIZABETH HARRINGTON

SHERWOOD EDDY

347 MADISON AVENUE

NEW YORK CITY

June 18, 1934.

Mr. Kirby Page,
Box 578,
Black Mountain, N.C.

Dear Kirby:

I am fighting to get on the ship, - going over the last revision of the book, packing, and a hundred other things! I still hope to get to you the criticism of your article. I am sending your copy of Lyman.

I do not at all think that the Prices are lost as givers. Not for a moment! It is simply that Cossaboom feels it would be fatal for you to go there in the fall and speak on Socialism, or allied labor problems, etc. My message on China at the moment is of course acceptable. If you could give a talk on devotional religion it would be quite acceptable, but I doubt if you could do so. There would not be the slightest objection to your dropping in there in person and renewing their gift or going to speak on any other than a radical subject. You have not lost them, and there is no reason why you should, unless you insist on speaking on that line at this particular moment.

Ever affectionately yours,

Sherwood

SE/L

Your suggestions were helpful. I cut out the section re immersion & modified the analysis of self. The book goes to press completely unaltered.

Good bye

*Kirby:
This forenoon
from Sherwood was
returned from Black
Mountain this morning.
I thought you had received it.
J.M.M.*

HOMENAJE

A LOS

EX-ALUMNOS

Caídos por la Patria



Colegio Internacional



15 de Junio

a las 17 horas

IMP. CÁNDIDO ZAMPHIRÓPOLOS-ASUNCIÓN

PROGRAMA

- 1.—*Himno Nacional* — Ejecutado por la Sra. Asunción Odriosola de Toja, la Srta. Dalinda Marín Iglesias y el Prof. Otakar Platíl.
- 2.—*Discurso* — por el Director del Colegio, Dr. Arthur E. Elliott
- 3.—*«Plegaria de la Tosca»* — por la Srta. Dina Viveros
- 4.—*Discurso* — por el Prof. Ramón I. Cardoso
- 5.—*Violín y Piano* — por la Sra. Asunción Odriosola de Toja y la Srta. Dalinda Marín Iglesias
- 6.—*Recitado* — por la Srta. Virginia Cuevas
- 7.—*Discurso* — por el Presidente de la Asociación Colegio Internacional, Sr. Guillermo Brakenridge
- 8.—*Cuadro Vivo* — por las Srtas. Berta Gallardo, Carmen Palermo, Dionisia Riella, Gizella Friedmann, Adelaida Stewart, Margarita Levy, Waldetrudis Stewart, Carmen Caballero, Victoria Antebi, Elvira Antonelli
Acompañadas por un solo de violincello ejecutado por el Prof. Otakar Platíl.

IN MEMORIAM

Tte. 1º. Gustavo Crovato (h)

Tte. 2º. Alberto Fossati

Guillermo Ortiz Sisa

Adolfo Samaniego Abente

Tte. 2º. Alfredo Samaniego Abente

Tte. 2º. Efraín Alegre

Alberto Etienne

Tte. 1º. Ramón Zavala

Tte. 2º. Ramón Gómez Sánchez

Jun.
JUN 19 1934
AMT.

Mon. C. San.
Amsterdam, N.Y.

World Tomorrow
Editors

I am inspired on this Sabbath morning to take my pen in hand and write the a few words of cheer. Verily it seemeth that there be quarreling within the House of Socialism. Brother O'Neal's vile hatred for our brother Communists hath not been dispelled but simply redirected so that it falleth upon our shoulders. Brother Maurer said that the Detroit convention is a miserable failure. But Brother Thomas who derived renewed strength and courage from the destruction of the Austrian Social Democracy is undaunted. Our noble leader of the "ft" will have Brother Pontre's Common-wealth Plan printed as an unofficial document - to show what our the Socialists "might do", not they will do.

being the confusion which
prevailed in our ranks I propose
that we all join in prayer. Perhaps
we can have a prayer meeting and
send a special invitation to Brother
Eugene Grace. While Brother Grace may
not look with favor upon our goal
he certainly cannot rebuke us for
our methods.

It is indeed a pity that so
much money was wasted on the
Detroit convention. Just think how
much larger the step on
Brother Codman's church would
be had the money been expended
in this heavenly direction.

Greetings to all the Descendants
of Judas.

Fennett Gordon

Southern Institute of International Relations

WESLEY MEMORIAL BUILDING
ATLANTA

June 21-30, 1934

Sponsored by a Committee of

SOUTHERN CITIZENS (named below) AND THE AMERICAN
FRIENDS SERVICE COMMITTEE

For the Training of Those Interested in Promoting World Peace
A TEN DAY COURSE ON INTERNATIONAL RELATIONS

for

High School and College Teachers, Ministers, Christian Association
Secretaries, Civic, Church and Student Club Leaders
Responsible for International Education.
Others Active in Promoting Peace

Classes in the morning. Round Tables and Recreation in the afternoon. Public Lectures in the evening.

Experts in the fields of Education, Economics, History, Law, Sociology, and Religion will present the problems of International Relations from their special angles.

The Faculty and Lecturers will include:

LEYTON RICHARDS, Birmingham, England, on "The Individual's Relation to War."

PAUL HARRIS, JR., Washington, D. C., on "Effective Peace Programs for Groups and Individuals."

W. E. B. DuBois, Atlanta University, on "The International Setting in Which Peace Must Come."

DEVERE ALLEN, traveler, editor, author, on "The Psychology of War and Peace."

KIRBY PAGE, editor *The World Tomorrow*, on "A Religious Program for World Peace."

Others, including at least one economist and one historian, to be announced in final bulletin.

Similar Institutes of International Relations will be held this summer at: Duke University, Haverford College, Northwestern University, Wellesley College.

There will be a matriculation fee of five dollars. Arrangements are being made to keep living costs low. For further information and the final bulletin write to the

FIELD SECRETARY, 706 Standard Building, Atlanta, Ga.

EXECUTIVE COMMITTEE

DR. ARTHUR RAPER
DR. WALTER CHIVERS
PROF. RAYMOND PATY

DR. D. P. McGEACHY
DR. M. S. DAVAGE
MR. CLAUD NELSON, *Field Secretary*

Sponsors who have at the time of printing accepted responsibility for this Institute are:

DR. W. W. ALEXANDER
DR. S. H. ARCHER
REV. ROBERT BURNS
DEAN PAUL CHAPMAN
J. C. DIXON
DR. W. A. FOUNTAIN, JR.
HENRY G. HART
MRS. ARTHUR I. HARRIS
DR. GEORGE P. HAYES
MRS. HERMAN HEYMAN
DR. JOHN HOPE
MRS. SINCLAIR JACOBS
DR. M. ASHBY JONES
DR. WILLIS J. KING
RABBI DAVID MARX

DR. J. R. McCAIN
MRS. J. N. McEACHERN
DR. LOUIE D. NEWTON
GEO. FOSTER PEABODY
PROF. GLENN RAINEY
DR. J. McD. RICHARDS
MISS FLORENCE READ
DR. R. L. RUSSELL
MRS. CALVIN SHELVERTON
DR. WILLIS A. SUTTON
MRS. M. E. TILLY
REV. HERMAN L. TURNER
REV. JOHN MOORE WALKER
FORRESTER WASHINGTON
KENDALL WEISICER

SOUTHERN INSTITUTE OF INTERNATIONAL RELATIONS

A TEN-DAY COURSE

for

COLLEGE AND HIGH SCHOOL TEACHERS, MINISTERS,
STUDENTS, AND OFFICERS OF CIVIC AND CHURCH
ORGANIZATIONS, INTERESTED IN PROMOTING
WORLD PEACE

CLASSES IN THE MORNING
INFORMAL ROUND TABLE DISCUSSIONS IN THE AFTERNOON
PUBLIC LECTURES IN THE EVENING

WESLEY MEMORIAL AUDITORIUM

Corner Auburn Ave. and Ivy St.
ATLANTA, GA.

JUNE 21 - JUNE 30, 1934

EXECUTIVE COMMITTEE

WALTER CHIVERS
M. S. DAVAGE
D. P. McGEACHY

CLAUD NELSON
RAYMOND PATY
ARTHUR RAPER

In Cooperation With
AMERICAN FRIENDS SERVICE COMMITTEE

EVENING LECTURES

Outstanding authorities in the field of International Relations will present their views on current world problems in seven evening lectures and a lecture on Sunday afternoon. The schedule of evening lectures will be communicated to those enrolling for the Institute and will be announced in the Atlanta press. The evening lectures will be open to the public.

Experts in the fields of Economics, Education, History, International Relations, Religion and Sociology will present the problems of peace and war from their special angles. There will be thirty-six hours of class work for those registered in the Institute.

The Institute also seeks to discover and set forth ways and means by which those attending can best use this information to create attitudes of international goodwill and understanding in their schools and communities. The Institute is designed primarily for persons who are or expect to be actively engaged in some capacity in forwarding better international relations without regard to denomination, nationality, race or other factors.

The present political and social unrest in many parts of the world makes this Institute a very timely undertaking. It will be significantly helpful as a medium through which the real issues at stake can be determined and interpreted.

OTHER INSTITUTES

Similar Institutes of International Relations
will be held at:

Duke University, Durham, North Carolina, June 11 to 23, 1934.
Northwestern University, Evanston, Illinois, June 25 to July 6, 1934.
Haverford College, Haverford, Pennsylvania, June 11 to 16, 1934.
(Haverford is for Labor Leaders Only.)
Wellesley College, Wellesley, Massachusetts, June 25-July 5, 1934.

FACULTY AND COURSES

Spiritual, Moral and Ethical Aspects of War and Peace The Church and War; The Individual and War

LEYTON RICHARDS

Minister of Carrs Lane Church, Birmingham, England.

KIRBY PAGE

Editor, "The World Tomorrow."

The Struggle for World Peace

PSYCHOLOGICAL FACTORS IN PEACE AND WAR

RESOURCES OF NATIONAL AND INTERNATIONAL PEACE MOVEMENTS

DEVERE ALLEN

Editor, "The World Tomorrow."

Post-War Movements and Organizations for International Co-operation

S. C. MITCHELL

Professor, History and Political Science, University of Richmond.

The Economic Interdependence of the Nations

B. F. BROWN

Dean of Science and Business, North Carolina State College, Raleigh.

Tensions in the Orient

KIRBY PAGE

Editor, "The World Tomorrow."

Effective Peace Programs

PAUL HARRIS, Jr.

Secretary, National Council for the Prevention of War.

Present Day Europe

W. E. B. DUBOIS

Editor, "The Crisis."

Professor of Sociology, Atlanta University.

REGISTRATION

Wesley Memorial Building

June 21, from 10:30 to 1:00 o'clock (Central Standard Time). Room 104.
Opening Convocation will be at 1:30, basement auditorium.

CLASSES

The courses will be arranged in such a way that each person may attend all of the classes. On the opening day classes will be held in the afternoon; on other days, in the morning.

AFTERNOON PROGRAM

After the opening day there will be round tables on different topics for one hour each afternoon. The remainder of the afternoon will be free for recreation which individuals or groups may be able to find or provide in Atlanta. Saturday afternoon and evening, June 23, will be entirely free.

RATES

The registration fee for the Institute is \$5. Living arrangements at minimum cost are being provided.

Registrations and requests for further information should be addressed to Claud Nelson, Field Secretary, 706 Standard Building, Atlanta, Ga.

SPONSORS

W. W. Alexander
S. H. Archer
Lee Ashcraft
Mary Barker
Axel Brett
Robert W. Burns
Paul Chapman
H. W. Cox
J. W. W. Daniel
Dorothy Davenport
J. H. Daves
J. C. Dixon
Mrs. John J. Eagan
Henry M. Edmonds
W. A. Fountain, Jr.
Ellis A. Fuller
Frank P. Graham
Mrs. Arthur I. Harris

Julia Collier Harris
Henry G. Hart
Mae C. Hawes
George P. Hayes
Mrs. Herman Heyman
John Hope
Mabel K. Howell
H. A. Hunt
Mrs. Sinclair Jacobs
James Weldon Johnson
M. Ashby Jones
Willis J. King
David Marx
J. R. McCain
Mrs. J. N. McEachern
R. R. Moton
A. E. O. Munsell
A. Steve Nance
Louie D. Newton

Geo. Foster Peabody
Glenn Rainey
Florence Read
J. McD. Richards
R. L. Russell
Paul Seydel
Mrs. Calvin Shelverton
E. W. Sikes
Willis A. Sutton
Jesse O. Thomas
Mrs. M. E. Tilly
Herman L. Turner
Mrs. E. M. Underwood
John Moore Walker
Forrester Washington
Kendall Weisiger
Josephine Wilkins
Mrs. W. C. Winsborough

Seniors

VINCENT ABEL
HELEN Z. BRIGGS
LOIS BUCK
DONALD COOK
NADIA EDMANDS
ROYAL FIRMAN
FRANKLIN GEIST
EMILY ELIZABETH GEROW
JOHN D. HALSTEAD, Jr.
THOMAS JONES
SALLY LEISERSON
FLORENCE LOVELL
JEAN MacKERSIE
ALBERT NICHOLS
JAMES PADGHAM
MARY PAGE
LINDLEY REAGAN
ARABELLA RIPKING
RAPHAEL SALISIAN
LESLIE JAY SHAW
GLADYS STAIGER
GRACE SWITZER
ROGER VAN DENBERGH
ELEANOR VAN VLIET
KATHARINE WEND

Commencement Exercises of Oakwood School

Poughkeepsie, N. Y.



GYMNASIUM
FRIDAY EVENING
JUNE 22, 1934
AT 8:15 O'CLOCK

Program

March of the Priests, from "Athalie"
Mendelssohn
ISABELLA FORSYTHE TAYLOR

Hymn "Dear Lord and Father
of Mankind" - - - - Whittier

Devotional - - - - JOHN I. LANE
President of Board of Trustees

Baritone Solos - - - - ELDEN MILLS
"Largo" - - - - - Handel
"Invictus" - - - - - Huhn
"Recessional" - - - - De Koven

Address - - - - - KIRBY PAGE
Editor, *The World Tomorrow*

Baritone Solos - - - - ELDEN MILLS
"Arise O Soul" ("March Slav")
Tchaikowski
"Gwine to Heb'bn" - - - - Wolfe

Transmission of Fases
LINDLEY REAGAN, '34
JOSEPH FIRMAN, '35

Presentation of Diplomas
WILLIAM J. REAGAN
Principal of Oakwood School
JOHN I. LANE
President of Board of Trustees

The Oakwood Song
ISABELLA FORSYTHE TAYLOR
Accompanist

The Oakwood Song

Tune: *Orange and Black*

Near the Hudson's sparkling waters
Stands a place we all know well,
Which in all the coming future
Will forever with us dwell.
And when life's hard battle's ended,
And the years to dust have rolled,
We will still recall with reverence
Oakwood's purple and old gold.

Through the many years we dwelt here,
Happy years most free from care,
With Oakwood as our mother
All our trials and griefs to share,
How we mourn when we must leave thee,
Our affections thou dost hold—
O beloved Alma Mater
Of the purple and the gold.

May the years deal gently with thee
O Alma Mater dear.
May the days of joy and gladness
Multiply from year to year,
And our love for thee so tender
Never once, not once turn cold,
As we think of thee, dear Oakwood,
And the purple and old gold.

—Margaret Lyttle.

FARRAR & RINEHART

INCORPORATED



PUBLISHERS



232 MADISON AVENUE

CABLES: FARRINE: NEW YORK

22 June 1934

Kirby Page, Esq.,
347 Madison Avenue,
New York, N.Y.

Dear Kirby:

We're out of LIVING CREATIVELY and need to print right away. If you're definitely decided upon a dollar edition in the autumn, I'd like to print sheets of that edition now, since it's quite costly to make printings of one thousand. Can you let me know on Monday?

Regards,

SMR:jm



Blairstown is famed as a starter
of friendships among boys
and masters.

INFORMATION

HOW TO GET THERE. Blairstown is near the Delaware Water Gap, seventy miles from New York on the Lackawanna Railroad. Blair Academy, as host, offers its splendid equipment of dormitories, halls, new golf course, athletic fields, swimming pool and beautiful campus. Good train service from New York, Philadelphia and Scranton; excellent motor roads from all starting points.

USE OF CARS at the conference is discouraged except during the afternoon recreation period. Delegates are requested not to use their cars for other than conference business at other times.

TIME. Immediately after college entrance examinations. The opening assembly will be on Saturday, June 23, at 8 P.M. (Daylight Saving Time). Delegates should arrive for supper (6 P.M.) and plan to remain until 1 P.M., Thursday, June 28.

EXPENSE. The cost for board and room is \$12. In addition, a registration fee of \$5 is payable in advance. The conference is limited to 300 delegates; places are reserved in order of application. Send as soon as possible and *surely by June 15*, the names of the delegates, and registration fee for each. Checks should be made payable to **THE BLAIRSTOWN CONFERENCE** and sent to Harry B. Taylor, 347 Madison Avenue, New York City. Refund of registration fee will be made if unexpected developments prevent the delegate's attendance.

SELF HELP. A few boys may earn half of their board by waiting on table. Applications should be made immediately.

GUEST STUDENTS. Foreign students are guests of the conference and therefore will not be asked to pay the registration fee. They will pay only for board and room.

MAIL AND TELEGRAMS for delegates should be sent care of The Preparatory School Conference, Blair Academy, Blairstown, N. J.

WHAT TO BRING. Medium-sized school banner; musical instruments; camera; old clothes; bath towels; athletic equipment; questions and an open mind; a friendly spirit.

For further information apply to: **HARRY B. TAYLOR**
347 Madison Avenue, New York, N. Y.

THE NATIONAL PREPARATORY SCHOOL COMMITTEE

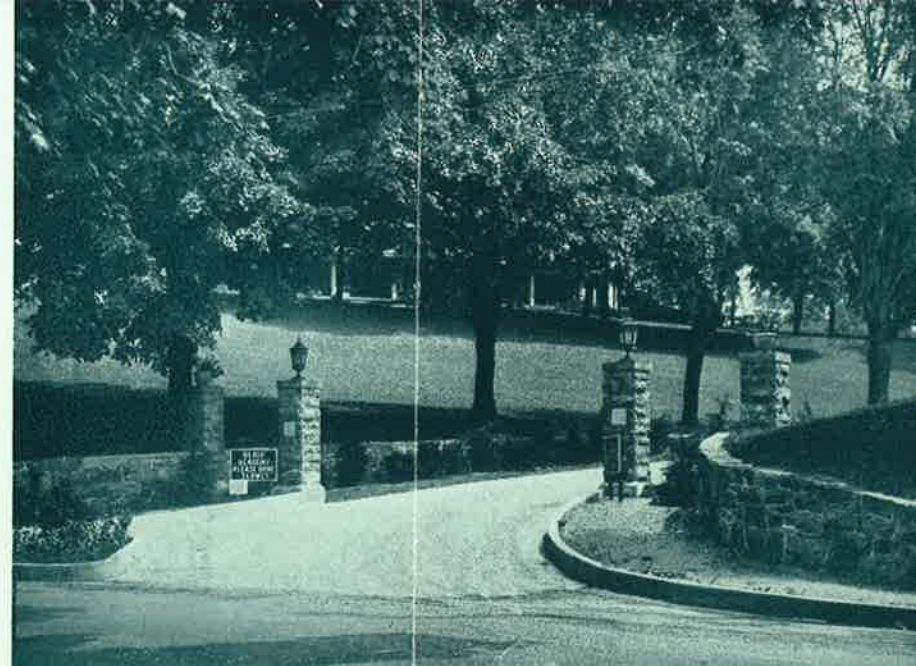
The School Section of the National Council
of Student Christian Associations.

Dr. Boyd Edwards, Chairman

A. Graham Baldwin
Howard Bement
John M. Currie
Harrison Garrett
C. Leslie Glenn
Erdman Harris
Joel B. Hayden

John W. Henderson
Coleman Jennings
H. A. Nomer
Powell H. Norton
Walden Pell, II
David R. Porter
William J. Reagan
George C. St. John

Stacy B. Southworth
W. Brooke Stabler
Alfred E. Stearns
Charles L. Swift
George Van Santvoord
J. Carter Walker
E. M. Wilson



Bring _____
Eagerness about Life
Honesty to face Life
Courage to live Life
_____ to

BLAIRSTOWN



**THE BLAIRSTOWN
PREPARATORY
SCHOOL
CONFERENCE**

Blairstown, New Jersey

June 23-28, 1934

BLAIRSTOWN

A TRADITION

For more than a quarter of a century the Blairstown Conference has been helping school boys and masters to "see life clearly and see it whole." Thousands of men—now in business and in religious, educational, and social enterprises—remember with gratitude what Blairstown meant to them. An experience such as Blairstown provides, clarifies one's thinking about the great problems of life and at the same time affords fresh access to God and his power for better living.

BLAIRSTOWN 1934

The National Preparatory School Committee invites all the preparatory schools to participate in this year's conference. The committee of boys and masters from Blairstown 1933 has planned a program which deals especially with the problems school fellows actually face—from the deep searching questions about the central aspects of the Christian religion to the very practical application of religious insights in our personal and social life. For five wonderful days boys and masters will have an opportunity to work out their philosophy of life with men of acknowledged excellence in leadership in both the formal and informal sessions of the conference.



Part of the 1933 Conference

HOUR BY HOUR

- 7:00—RISING BELL.
- 7:20—MORNING WATCH—a period of meditation led by Coleman Jennings, Howard Thurman, Emanuele Santi.
- 7:45—BREAKFAST.
- 8:45—CONFERENCE WORSHIP—in charge of Coleman Jennings and a committee of boys. Out of doors when possible.
- 9:15—MORNING address and forum—Kirby Page; Dr. Grenfell; Panel Discussions.
- 10:15—RECESS.
- 10:30—FELLOWSHIP GROUPS for discussion on points raised in the morning addresses. Some of the group leaders will be: Coleman Jennings, Howard Thurman, Erdman Harris, John Currie, Alan Jenkins.
- 11:45—BLAIRSTOWN COUNCIL MEETING. Each delegation to appoint a boy.
- 12:45—LUNCH.
- 1:30—INTEREST GROUPS on any subjects chosen by boys and masters.
- 2:30—RECREATION—golf, tennis, baseball, track, swimming, hiking, nature study. Or, use the time for reading or for talking with conference leaders.
- 6:00—SUPPER.
- 7:00—SING—college songs, popular songs, old favorites. Stunts are also a feature of this period. Erd Harris and Emanuele Santi, leading.
- 7:45—EVENING ADDRESS AND FORUM—Kirby Page, Cameron Hall, Howard Thurman, Dr. Grenfell, Erdman Harris.
- 8:45—DELEGATION MEETINGS—for discussion of the value and meaning of the day's program and for deciding what the delegations can do to make their schools more Christian.
- 10:30—ALL QUIET—the other fellow may want to sleep.

THE LEADERS

WILFRED GRENFELL, founder and director of the famous Labrador mission.
 KIRBY PAGE, editor of *The World Tomorrow*: authority on international and social problems.
 HOWARD THURMAN, brilliant young Negro leader; Howard University, Washington, D. C.
 CAMERON HALL, minister of Christ Church, New York City.
 ERDMAN HARRIS, a favorite in any group of boys; Union Theological Seminary.
 COLEMAN JENNINGS, Washington, D. C.



GRAHAM BALDWIN
Conference Chairman



DR. WILFRED GRENFELL
Conference Leader

Third Annual

MID-WEST INSTITUTE OF INTERNATIONAL RELATIONS

A TWELVE-DAY COURSE

for

Public and Private School Teachers, Ministers, Field and Local
Peace Workers, College Students, and Others
Interested in Promoting World Peace



to Be Held at

Northwestern University, Evanston, Illinois
JUNE 25 to JULY 6, 1934

Arranged by the

American Friends Service Committee

Midwest Headquarters

Room 901, 203 South Dearborn St., Chicago, Ill.
National Office—20 South 12th Street, Philadelphia, Pa.

Mid-West Institute of International Relations

A TWELVE-DAY COURSE

FOR PUBLIC AND PRIVATE SCHOOL TEACHERS, MINISTERS, FIELD AND LOCAL PEACE WORKERS,
COLLEGE STUDENTS, AND OTHERS INTERESTED IN PROMOTING WORLD PEACE

TO BE HELD IN COOPERATION WITH

NORTHWESTERN UNIVERSITY EVANSTON, ILLINOIS

JUNE 25 to JULY 6, 1934

UNDER THE AUSPICES OF

The American Friends Service Committee
(National Office—20 South 12th Street, Philadelphia, Pennsylvania)

COURSES OR ROUND TABLES

National Policies in Money, and in International Trade and Investments: Their Effect upon International Peace.

- Emergence of Economic Nationalism and Imperialism.
- The Economic Aftermath of the World War.
- Barriers to Economic Competition and Their Relation to the World Depression.
- Money and Tariff Policies and World Recovery.
- How Far Can America Be Self-Contained?
- Is International Economic Planning Possible?

Garfield V. Cox

The Orient in World Affairs

- Fundamentals in the China Situation.
- Japan's Needs and Ambitions.
- Chinese, Japanese, and Russian Rivalry over Manchukuo.
- United States Policy Toward China and Japan.

Fong Foo Sec, Grover Clark

Post War Efforts Toward International Cooperation

- The Roots of the World War—As Viewed Twenty Years Afterward.
- Thirteen Years of the League of Nations.
- Covenant Revision and United States Membership in the League.
- Obstacles to Disarmament.
- World Community or Anarchy?
- European Policies in Their Relation to World Peace.

Grayson L. Kirk, Clark M. Eichelberger,
Quincy Wright

The Ethics of Coercion, Violence, and War

Kirby Page

Spiritual Aspects of the Struggle for World Peace—

The Church and War; The Individual and War

- Conscience and Citizenship—Loyalties and Patriotism.
- The Attitude of Jesus toward War and Violence.
- Is World Peace Possible?
- What Can the Individual Do?
- The Peace Movement in Great Britain.

Leyton Richards, Ernest F. Tittle

Politics and Peace as Seen from Washington, D. C.

- Present Issues in Foreign Policy before Congress.
- The Influence of Munition Makers in Washington.
- How Can We Strengthen the Peace-Making Activities of Our Government?

Dorothy Detzer

Peace Movements at Home and Abroad—Organizations, Activities, Literature

Devere Allen, Dorothy Detzer, E. Raymond Wilson

The Negro in American Life

- Racial Problems in the United States.
- The Contribution of the Negro to Literature and Music.

James Weldon Johnson

Relations of the United States to Central and South America

- What Shall We Do with Cuba?
- The Monroe Doctrine
- Armed Intervention.
- United States Foreign Policy Towards Central and South America.

Charles Edward Chapman, William C. Dennis

This is the fifth year in which the American Friends Service Committee, the national organization of the Society of Friends, or Quakers, has been conducting such summer institutes of international relations in cooperation with various educational institutions. These institutes are designed to provide a wide range of information on international questions and to help in the formulating of effective programs for teachers in public and private schools, ministers, students in colleges and theological seminaries, local and field peace workers, young people's conferences, leaders in clubs and civic organizations, Y.M.C.A. and Y.W.C.A., the League of Women Voters, American Association of University Women, Rotary and luncheon clubs, etc.

The enrollment last year at the Mid-West Institute came from twenty states and fifteen religious groups.

Plan now to attend or to have your organization send a representative or provide a scholarship for some one who can come.

ENROLL NOW

AMERICAN FRIENDS SERVICE COMMITTEE
Room 901, 203 So. Dearborn, Chicago, Ill. Tel. Harrison 7019

TIME—June 25 to July 6, 1934

Registration June 25, from 10 A. M. to 2 P. M., Harris Hall. Opening Convocation, 2 P. M., Harris Hall.

RATES

\$35.00 per person for the entire period for room, tuition and three meals per day. Dormitories open Sunday, June 24, after 2 P. M. First meal under Institute auspices Monday noon, June 25. Last meal Saturday breakfast, July 7.

Arrangements will be made for a limited number of day students for whom there will be a tuition fee of \$10.00 for the Institute without room or meals. Checks should be made payable to the American Friends Service Committee.

CLASSES

Courses will be arranged so that each person may attend all morning classes, which will be held in Room 107, Harris Hall.

EVENING LECTURES

Nine outstanding evening lectures will be given in the Great Hall of the First Methodist Episcopal Church, Hinman and Church Streets, Evanston, June 25 - July 6. Detailed announcement later.

RECREATION

The afternoon will be reserved for round tables and discussions, fellowship and recreation. Tennis courts and other recreational facilities of the college will be available on the same terms as for other summer students of the University. Bathing beaches, free. Two inexpensive excursions will be arranged to visit the Century of Progress Exposition; but members are encouraged to stay and see the Fair in detail after the Institute closes.

OTHER INSTITUTES

Four other institutes under the auspices of the American Friends Service Committee will be held at:

Duke University, Durham, North Carolina, June 11-23, 1934. For information write Tom Sykes, High Point, N. C.

An Institute on American Labor and World Recovery for labor leaders only will take place at Haverford College, Haverford, Pa., June 11-16, 1934. Write Ray Newton, 20 South 12th St., Philadelphia, Pa.

Atlanta, Georgia, June 21-30, 1934. Write Claud O. Nelson, Room 706, Standard Building, Atlanta, Ga.

Wellesley College, Wellesley, Mass., June 25 to July 5, 1934. Write Jane Thomas Bowles, 120 Boylston St., Boston, Mass.

FACULTY and LECTURERS

DEVERE ALLEN

Director and editor of the *No-Frontier News Service*, Wilton, Connecticut, an independent agency of information on international relations, with special emphasis on world events affecting problems of war and peace, with correspondents in forty countries. Recently returned from fourteen months' study in Europe. Former editor, *The World Tomorrow*. Author: *The Fight for Peace*, etc.

CHARLES EDWARD CHAPMAN

Professor of History, University of California. Advisory editor, *Hispanic-American Historical Review*. Author: *A History of Spain*, *A History of the Cuban Republic*.

FACULTY and LECTURERS (continued)

GROVER CLARK

Born in Japan. Teacher in government schools in Japan. Professor in the National University of Peking. Editor of the *Peking Leader*. Executive director of China International Famine Relief Commission. Now in New York City as writer and consultant on Far Eastern affairs. Author: *Economic Rivalries in China, Manchuria—an Economic Survey*, etc.

GARFIELD V. COX

Professor of Finance, University of Chicago. Expert on international monetary policies. Member of American Friends Reconstruction Unit in France. Author: *An Appraisal of American Business Forecasts*.

WILLIAM C. DENNIS

President, Earlham College, Richmond, Indiana. Former legal advisor to Chinese Government. International lawyer with experience in arbitration of international disputes involving United States, Venezuela, Mexico, Costa Rica, Panama, Norway, Great Britain, etc. Counsel for the United States on British-American Claims Commission, London.

DOROTHY DETZER

Executive Secretary, Women's International League for Peace and Freedom, Washington, D. C. Member of American Friends Reconstruction Unit in Eastern Europe.

CLARK M. EICHELBERGER

National Director, League of Nations Association, New York City. Editor: *The League of Nations Chronicle*. Has attended most of the League Assemblies in Geneva.

JAMES WELDON JOHNSON

Professor of Creative Literature, Fisk University, Nashville, Tennessee. Former Secretary, National Association for Advancement of Colored People. Former United States Consul to Venezuela and to Nicaragua. Author: *Along This Way, Self-Determining Haiti*, *Book of American Negro Poetry*, *The Book of American Negro Spirituals*, *The Second Book of Spirituals*.

GRAYSON L. KIRK

Assistant Professor of Political Science, University of Wisconsin, Madison, Wisconsin. Spent 1928-29 in France as American Field Service Fellow.

KIRBY PAGE

Editor, *The World Tomorrow*, New York City. Author: *National Defense*, *Dollars and World Peace*, *The Abolition of War*, *Individualism and Socialism*, etc. Has visited thirty-five countries in his studies of international relations.

LEYTON RICHARDS

Minister of Carr's Lane Congregational Church, Birmingham, England, and one of England's great preachers. One of the founders of the Fellowship of Reconciliation in England. Coming from England in June, especially for these summer institutes. Author: *The Christian Alternative to War*.

FONG FOO SEC

Member of Board of Directors of Rotary International. For twelve years chairman of the National Committee of the Y.M.C.A. in China. For twenty years chief English editor of the Commercial Press in Shanghai. Coming to the United States for the convention of Rotary International in Detroit in June.

ERNEST F. TITTLE

Minister, First Methodist Episcopal Church, Evanston, Illinois. Trustee, Northwestern University. Member of the World Peace Commission of the Methodist Episcopal Church. Author: *Religion of the Spirit*, *We Need Religion*, *Jesus After Nineteen Centuries*, *A World That Cannot Be Shaken*, etc.

E. RAYMOND WILSON

Field Secretary, Peace Section, American Friends Service Committee. Japanese Brotherhood Scholar, Tokyo, 1926-27. Bidle Scholar, Geneva, 1932. Dean of the Institute.

QUINCY WRIGHT

Professor of International Law, University of Chicago, Chicago, Illinois. Author: *Control of American Foreign Relations*, *Mandates under the League of Nations*, etc.

Pukong Children's Home, Shiuchow, Kwangtung,

China, June 26, 1933

Mr. Kirby Page,
c/o The World Tomorrow,
New York City

Ino + Soc

Jul 25
Lead Line
Receipt Sent
Acknowledged by
Records made

Dear Mr. Page :

I am deeply grateful to you for sending me copies of your books, "Living Creatively" and "Mahatma Gandhi and His Significance" and "The Personality of Jesus." I am already enjoying them and shall do so for a long time. They are books which repay rereading. This intimate touch with the best of your thought and personality will mean much to me. A radical needs to be braced up constantly by the thought that others too are breaking with traditions and trying to "live creatively."

As it happens, all-but four or five-rooms of the the big building which you will see on page 6 of the circular I enclose are occupied by soldiers of the Kwangtung army, who consider themselves free to use this building as a stopping place whenever they pass through Shiuchow. Our family have the two rooms which we came into temporarily (we supposed) pending repairs to others, now occupied by soldiers. They may stay all summer, they may go soon. Our school and industrial work is of course somewhat embarrassed, but we shall try to carry on as best we can. Such is militarism. These buildings were put up with American money.

I enclose some snap-shots of our two dear little "Eurasians", whom we think to be about as handsome and intelligent as most youngsters. We are trying to prepare them for the problems they shall meet because of their mixed birth. This sending of them is a gesture of appreciation of your kindness and expression of our joy in our married life. *photos*

Very gratefully yours,

R. Paul Montgomery

American Friends Service Committee

20 South Twelfth Street

Philadelphia  Pennsylvania

Honorary Chairman, RUFUS M. JONES
Chairman, HENRY J. CADBURY
Treasurer, WILLIAM R. FOGG

Telephone
RITTENHOUSE 2765
Executive Secretary, CLARENCE E. PICKETT

Vice-Chairmen
HENRY TATNALL BROWN
HANNAH CLOTHIER HULL
W. O. MENDENHALL

Secretarial Staff
Ray Newton Elizabeth Marsh
Hugh W. Moore E. Raymond Wilson
Associate Secretaries
William B. Harvey J. Barnard Walton
Walter C. Woodward

SECTIONS

Foreign Service, WILLIAM EVES, 3rd, Chairman
Home Service, D. ELTON TRUEBLOOD, Chairman
Peace, VINCENT D. NICHOLSON, Chairman
Coal Relief & Service, BERNARD G. WARING, Chairman

27 June 1934

Kirby Page
347 Madison Avenue
New York City

\$100

Dear Kirby:

Enclosed is a check for your honorarium for the Atlanta Institute. In addition to this you were to get your expenses. It is our thought to divide your expenses from New York to Chicago and back to New York equally between the Atlanta and the Northwestern Institutes. If you will send a statement of your expenses to Elizabeth Kerns, who is our bookkeeper at the above address, she will be glad to send you a check at any time. You can wait until you get back to New York or you can send in your statements at any time convenient for you.

I want to take this opportunity to thank you for the splendid work which you have done at Duke. I know it will be equally splendid at Atlanta and Northwestern. It is a real pleasure to have you willing to do so much to make our Institutes a success.

I expect to be in Chicago on July 5 and 6 and may get to see you there.

With all good wishes,

Sincerely:


Ray Newton
Secretary Peace Section

RN:BH

CHURCH AND WAR

Case for Christian Pacifism

EDINBURGH APPEAL

An appeal for Christian pacifism was made at a largely attended meeting held by the Church of Scotland Ministers' Peace Society in Lothian Road Church, Edinburgh, last night.

The Rev. D. C. Mitchell, Glasgow, who presided, said there were several misconceptions and errors concerning the position of the Church of Scotland Ministers' Peace Society that he would endeavour to remove. The first misconception was the idea that their pacifism was limited to a refusal to fight in wartime. In the Church and Nation report presented to the General Assembly their pacifist position was represented as being an entire antithesis to any policy of collective security such as that which was embodied in the League of Nations. Quite recently, in spite of the clear disclaimer made on the floor of the House, that statement had been repeated in various quarters. All of them in that Society believed in a public policy of collective security. They all believed in the League of Nations idea. They believed that the mind of God concerning war had been revealed in the teaching and in the life of Jesus Christ. They had made up their minds that they must refuse to go to war, and that they must counsel all who named the name of Christ to abstain from it. That was only a supplementary step that they advocated, and it was not in the nature of an alternative step. They accepted everything in the Covenant of the League of Nations that would preclude the possibility of war, and they laboured for its success. They hoped that after this no one would say that they were not suggesting any alternative to war; they were suggesting the only possible alternative, which was the friendship that would preclude war, friendship working through some form of the League of Nations.

NOT ANARCHISTS

Another misunderstanding of their pacifist position, said Mr Mitchell, was the idea which had been mooted in some quarters that they were a new species of anarchist. They believed in every kind of force which really led to the promotion and the preservation of law and order. It was just because they were not anarchists that they could not believe in war. What was war if it was not the most complete and the most terrible kind of anarchy that one could think of?

It had been suggested in some quarters—he thought it had been suggested by Dr John White himself in the course of the discussion in the Assembly—that those of them who took up what was called the extreme pacifist position might be running counter to the subordinate standard of their Church, the Westminster Confession of Faith. "We feel," remarked Mr Mitchell, "that if this whole question is to be pressed in any way we shall just have to face up to it that, after all, we must remember that the Westminster Confession of Faith is not the supreme standard of the Church."

A WARTIME EXPERIENCE

The Rev. A. C. Craig, M.C., Glasgow University, narrated for the first time in public how, as an intelligence officer during the war, he was partly instrumental in effecting the destruction of a German battalion. He told of finding in an aeroplane photograph a suggestion of what might be an enemy bivouac. As a result of his suspicion, the Corps artillery was concentrated on the position indicated, and he learned afterwards from a German prisoner that a whole battalion had been shattered and the place made a shambles. "I shall have to answer to God for that," said Mr Craig. "I repent of it, and it is no defence that my Church told me I was doing God's work at that time. It is no defence of me; I believe it is a condemnation of my Church. (Applause.) Therefore pacifism is a refusal in the name of God to take part in modern warfare because modern warfare commits those who take part in it to deeds like that. I had forgotten that these were my fellow-creatures on the other side of the line."

CHURCH AND STATE

The next speaker was the Rev. Oliver Dryer, Bonnyrigg, who was described by the chairman as "a man who was a pacifist before most of us, and who was true to his principles during the war." Some of the present leaders of the Church, said Mr Dryer, had sounded it as a fearful warning that if the Church were to-day to repudiate war she might find herself thereby committed to a conflict with the State. Why should it be considered an unthinkable thing that the new society founded by Christ and pledged to the way of redeeming love even unto the Cross should at times find herself at issue with an organisation that was prepared on occasion to use poison gas and germs and high explosives and the mass murder of women and children. Was it not true, moreover, that the statesmanship of the world to-day was confessedly bankrupt on that issue?

Why, asked Mr Dryer, had they not in their Church a whole department dealing with just that tremendous concern at a time when voices everywhere were madly calling for more armaments, as if there were any hope to be found along that

2200 Parrott Ave.,
Waco, Tex.

June 28, 1934

Mr. K. Page,
New York, N.Y.

Dear Mr. Page:-

The enclosed leaflet in a small measure will introduce the writer. My ambition stated there can be carried out only at favorable times.

I am aryan by race and a Ukrainian by nationality. During the world war it was my unhappy fortune to join bands of "wild children" (I am 25 years of age now). After having been helped by the American Relief I came in contact with "believers" and became a Christian. Eight years ago I beheld the shores of this land, and upon arrival I have attended schools here, now holding an M. A degree and holding a

Sophomore standing in a medical College.
During the summer months, as well as
during the school days, I have opportunities
of speaking to various groups of people.
Last summer I made sixty public
appearances. Not long ago I spoke
to Dr. Geo. W. Truett's people in a regular
Sunday service hour.

Reading some of your books, and of
your friend Sherwood Eddy, and admiring
the depth of thought in them as well as
your right philosophy of life I can not
help asking the privilege of knowing you
personally. I wish I could meet you
and hear you speak.

I am interested in Christian Socialism,
in movements for peace in revival of
Christian religion, in youth - especially in
college youth in development of human personality.
With greatest respect for your thought and
admiration of your character, working with you
for the happiness of mankind, I remain,
Sincerely yours,
Constantine P. Oleinick.

1282 F St

San Bernardino, Calif.
June 28, 1934.

Kirby Page
New York City.

Dear Kirby: I am pleased to present to you Mr. Charles Curtis Mang, of Houston, Texas, who will explain the purpose he has in mind, to you.

I have known Mr. Mang for many years and regard him as one of our leading young journalists. He is a fine, clean, thoroughly Christian young man and has great ability as a writer. I hope you will take a personal interest in him and assist him to get a start in New York City. Have no fear of him in any way. He is able and ambitious, just the type you will enjoy keeping.

NATIONAL STUDENT ASSEMBLY

Louise Dohrman, President
University of Cincinnati

Gertrude Clarke, Vice-Pres.
University of Nebraska

NATIONAL STUDENT COUNCIL
OF
YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

600 Lexington Avenue, New York, N. Y.

Cable Address: Emissarius, New York

Winnifred Wygal

Executive Secretary

37 Auburn Ave. N. E.
Atlanta, Ga.

June 29, 1934.

Mr. Kirby Page
Imperial Hotel
Atlanta, Ga.

Dear Kirby:

We are writing to express our appreciation and thanks for your many and exceedingly valuable contributions to our Blue Ridge conference, in the leaders' group, in your extraordinarily attractive seminar, from the platform and in various meetings and interviews. We should be glad to have you send a line to Mrs. Henry Hart at Vanderbilt University, suggesting any improvements which you think might be made in the program of another conference.

Yours sincerely,

Carrie Meares

Carrie E. Meares

Claud

Claud Nelson
Conference Executives

CN.L



Royalty Statement
OF
HARPER & BROTHERS

Publishers

New York and London

Account of

NEW YORK, June 30 1934

Kirby Page
347 Madison Ave.,
New York City

For the Period From Jan. 1, 1934 To June 30, 1934

AT THE EXPIRATION OF TWO YEARS FROM PUBLICATION, STATEMENTS ARE ISSUED
ONLY WHEN ROYALTIES EXCEED \$25.00, UNLESS SPECIALLY REQUESTED.

TITLE OF BOOK	COPIES SOLD	RETAIL PRICE	ROYALTY RATE	AMOUNT	TOTAL
Jesus or Christianity	63	1 00	5¢	3 15	
Dollars & World Peace	3	1 50	5¢	23	3 38
1934					
Mar. 27 Mdse.				8 08	
April 10 Cash			8.08		
19 Cash			8.08	16 16	8 08
					11 46
In accordance with your contract the total amount due on this statement is payable on <u>NOV 1 1934</u>					

Temple B'rith Kodesh

117 GIBBS STREET
Rochester, N. Y.

THE RABBI'S STUDY

June 30, 1934

Mr. Kirby Page,
% The World To-Morrow,
New York City.

Dear Mr. Page,

With this note, I am presenting my friend, Mr. Cecil Crews, who was recently dismissed as teacher of History in the Le Roy High School because of his socialist views. He is an unusually intelligent and earnest person, and is a forceful speaker. He is at present trying to find himself in some activity through which he can further the causes with which he is most concerned. I thought you might be able to advise him and perhaps help him, and therefore, I am taking the liberty of sending him to you. I am sure you will enjoy knowing him.

With thanks and kind regards,

Sincerely,

Philip S. Bernstein